ΣΕΛΗΝΑΡΧΊΑ

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OR,

THE GOVERNMENT

Of the

WORLD

In the

MOON:

A

COMICAL HISTORY.

VVritten

By that Famous Wit and Cavaleer of *France*, Monſieur *Cyrano Bergerac*:

And

Done into *ENGLISH*

By

THO. St SERF, Gent.

LONDON,

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To the Right Honorable, the Lord *George Douglas*, and Lieutenant General *Andrew Rutherford*, and to all the Noble Officers in thoſe two Renowned Regiments of *Scots*, in ſervice of the moſt Chriſtian King of *France*.

Right Honble and Noble Gentlemen:

I Have look'd round my ſelf, and find among all Noble Perſons who pre-

ſerve Honour *and* Loyaltie (*in its ſplendor, as well as integrity*) *there is none ſo proper for my Addreſſe, as your Noble ſelves: Were it otherwiſe, I ſhould not ſtep forth of our own* Iſland; *which though it have yet (bleſſed be God) many Heroical and Excellent Souls, yet their Liberty and Fortunes are ſo clouded and beſieged by the iniquity of our diſtractions, that their Thoughts are took up rather to* ſeek

then

then beſtow *Protection. And* (*to lay my ſoul naked*) *I confeſs I do not ſend this Book to your Honours becauſe I knew not to whom elſe to inſcribe it; but I firſt undertook it, to teſtifie to the world, how happy the name of* Scotland *is* (*even now when the waves ſeem almoſt to cover her*) *by the fame and flouriſhing eſtate of your* Regiments. *For though that Nation be Eclips'd at home, yet ſhe ſhines bright in* France.

Should

Should I now offer to marſhall particulars, who will pity me for falling ſhort, when they ſee me enterpriſe things almoſt impoſſible? I confeſs I was ſo vain to entertain ſome ſuch thoughts, and was beginning with the Great name of Douglas; *but I found my ſelf plunged in ſuch a Gulf of Honourable Actions, as all my life would not ſerve for the Hiſtory of that Glorious Family; becauſe at all places and occaſions, where*

the

the work is Magnificent, they are Jamais Arriere.* *I offered then at the noble* Rutherford: *but his vaſt Intellectuals (with the weight of his Acqueſts on the* Auſtrian *powers at* Arras, Montmedy, Gravling *and other places) did ſo overpreſs me, that (without more Forehead then Wit) I could attempt no further. And therefore I ſate down with this ſafe reſolution, that it was little leſs then phrenſie to graſp*

* The Motto of the *Douglaſſes.*

grasp at all, when I saw the Principals were grown incomprehensible. You are so many, and there are so few Noble Families in Scotland *to whom you are not allied, that to speak of you all, were to undertake the whole* Nation. *The* Scots *Atchievements in the* French *Wars are legible in all their Histories; and were it possible to be expunged, you would record it over again by your personal Actions. And (which is*

the

the grand comfort of now-drooping Scotland) *your two* Regiments *are the Nurseries of all future & ſucceeding Honour that belongs to our Country.*

As for my ſelf and Book (*I call it mine, though I be but its Tranſlator*) *I made particular choice of this, as well for the ſubject-Matter, as for the* Author. *I ſee the world ſo ſhuffled here below, that* I *thought it ſafeſt to preſent the Government of a World a-*

bove,

The Epiſtle

bove, drawn by the hand of Monſieur Bergerac, *who was not only of your Profeſſion, but alſo of your* Army.

My chiefeſt aim (next to my particular Devotion to your Honors) *is to mind the World, that the* Lilies *of* France *never flouriſh with more ſecurity, then when guarded by the* Scots Thiſtle; *for whoſe proſperity (eſpecially in your* Noble *Perſons) no man alive is a*

more

more absolute Votary, then

Your Honours moſt Humble admirer, and moſt obedient Servant.

THO. SERF.

A

COMICAL HISTORY

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In the

MOON

THE Moon was at the full, the Sky unclouded, and the hour of the night was nine; when returning from *Clamard*, not far from *Paris* (where *Monſieur Cuigy*'s ſon, who is Lord of the place, had nobly treated ſome of my Friends and my ſelf) the different opinions that *Saffron-Circle* caus'd, ſerv'd largely to entertain us upon our journey: Fixing our eyes on that great Star, ſome took it for the Loop-hole of

Heaven; others proteſted, it was a French Platine whereon *Diana* ſmooth'd *Apollo*'s Bands; and there were ſome, who would rather have it the Sun, who having diſrob'd himſelf of his glorious Rayes, peept through a hole, to ſpy what the World was doing in his ſuppoſed abſence: and I ſaid, I who am willing to mingle my *Enthuſiaſmes* with yours, doe beleeve, without amuſing my ſelf with thoſe ſharp conceits with which you tickle the time into a ſpeedier pace, that the Moon is a World like this, and by which ours is interchangeably beleeved a Moon. Some of the Company preſented me with a loud laughter: May be, ſaid I, now there is ſome one, who is as much jeer'd in the Moon for beleeving this Globe a World. But it was in vain to alleadge many grave Authors who were of the ſame opinion; it did but more efficaciouſly move their ſplenetick lungs to a lowder merriment.

In

In the mean time, this opinion (the boldneſs whereof) went half againſt my ſtomack; but confirmed by contradiction, plunged it ſelf ſo deeply into my fancy (the reſt of the way) that I conceived a thouſand definitions of the Moon, whereof I could not well be delivered; ſo that ſtriving to inforce this odd fancy, by almoſt ſerious Arguments, I wanted but little of being quite confirmed in my opinion; when by miracle or accident, Providence, Fortune, or what one may term a Viſion, Fiction or Chimæra, or folly if you pleaſe, I was opportunely furniſht with occaſion for this diſcourſe: for being come home, I went into my Study, where I found upon the table, a Book opened without my help, written by *Cardan*; which though I had no deſign to read, yet as it were forcibly, I caſt my eyes upon a ſtory of that Philoſopher, who relates, that ſtudying one night by a Candle, he ſaw two great old men come

through the doors, though bolted; who after many Queſtions he propounded to them, anſwered finally, that they were Inhabitants of the Moon, and then vaniſhed. I was ſo ſurprized, Firſt, to finde a Book brought thither of it ſelf: Secondly, at the time and leaf, where I found it opened; that I took the connexion of Accidents, for an inſpiration to learn Mankinde the truth of the habitable Moon: What's this, ſaid I, after having talked of a thing all day, and a Book which may be the onely one that treats ſo particularly of that matter, to fly from my Library upon my table, and be ſo far capable of Reaſon, as to open it ſelf, juſt where ſo wondrous an accident is related; to have mine eyes as it were forcibly attracted upon it; and finally, to furniſh my Fancy with reflexions, and my Will with the deſigns I hold!

Without doubt (continued I) the two old men which appeared to that learn-

learned man, have taken down this Book, and opened it in this place, that they might ſpare themſelves the trouble of ſo long a conference they had with *Cardan*: But ſtraight added I, I can never be fully cleared of this doubt without aſcending thither. But I preſently asked my ſelf, Why not? *Prometheus* heretofore durſt ſteal fire out of Heaven it ſelf; Am I leſs daring then he? Then why ſhould I fear a leſs favourable ſucceſs?

To theſe conceits (which may be perchance called the effects of a feveriſh diſtemper) ſucceeded the hopes of effecting this fine journey; ſo that I ſhut my ſelf up in a Countrey-houſe, diſtant from any reſort, to accompliſh my wiſhes; where having flattered my Fancy with ſome means proportionate to that ſubject, at laſt I reſolved upon theſe for my Heavenly voyage.

I had faſtned about me a many ſmall vials filled with Dew; upon which the Sun darting moſt violent

Beams, the heat whereof attracting, as it doth the groſſeſt Clouds, drew me inſenſibly above the middle Region: but as this attraction was ſomwhat too rapid, and in ſtead of approaching the Moon, as I pretended, I found my ſelf further off, then at my departure; I began to break ſome of my glaſſes, till I found that my weight had maſtered the attraction; ſo that I began to deſcend towards the Earth. I was not miſtaken: for a little after I landed; and to reckon the hour I departed at, it ſhould have been midnight; yet there I perceived the Sun in the height of the Horizon, which made it noon: I leave you to imagine how my aſtoniſhment was really ſo great, that not knowing to what I ſhould attribute this wonder, I was tempted to beleeve, that in favour of my boldneſs, God had repeated that Miracle, and once more fixt the Sun to the Hemiſphere, to give light to ſo worthy an enterprize: but what

more

more amazed me, was, that I knew not the Countrey where I was; for aſcending in a direct line, as I thought, I did imagine, that I ſhould have fallen juſt where I took my riſe: yet equipaged as I was, I walked towards a kinde of deſart ground, from whence I perceived ſome ſmoak; I was hardly within piſtol-ſhot, when I ſaw my ſelf ſurrounded by a number of naked men; they ſeemed much ſtartled at the rencountre, for I beleeve I was the firſt they had ever ſeen garniſhed with bottles: and to overthrow all interpretations might have been given to that clothing, they ſaw that in my march I ſcarce touched the ground; for they did not know, that with the leaſt ſhake of my Body, the ardor of the Midday-Beams, drew me and my dew upwards; and had not moſt of my bottles been broak, I might have ſoared into the Air before their eyes. I would have accoſted them; but in a moment, as if their fear had lent them

wings, they flew into the next foreſt; yet I catcht one, whoſe legs betray'd his heart: I askt him with a great deal of trouble (for I was quite out of breath) how far he reckoned it from thence to *Paris*, and how long people had gone naked in *France*, and why they ſo frightfully avoyded me? This old man to whom I talkt, was of an Olive-colour, who preſently caſt himſelf at my feet, and joyning his hands behinde his head, opened his mouth, and ſhut his eyes; he mumbled a great while betwixt his teeth, but I could perceive no diſtinct articulation; ſo that I fancied his diſcourſe to be like the confuſed blattering of a dumb-man.

A ſmall while after, I perceived a company of Souldiers marching towards me, to the ſound of a Drum, ſome of which did ſeparate themſelves to take a view of me: when they were neer enough to hear what I ſaid, I humbly interrogated where I was: You are in *France*, anſwered

ed they; But who the Devil hath put you in this condition? and how comes it, that we are not acquainted with your Worſhip? Are the Ships arrived? and are you going to advertiſe the Governour? And pray why have you divided your *Aqua-vitæ* into ſo many bottles? To which I anſwered, that it was not the Devil that had put me in that condition; that they did not know me, becauſe they could not be acquainted with all men; and that I never knew that the River of *Seine* was navigable to *Paris*; that I had nothing to ſay to the *Marſhal de l'Hoſpital*; and that I was not laden with *aqua-vitæ*. Ho, ho, Blade, cry they, You're a merry Gentleman; the Governour will go neer to know you i'faith. Then they conducted me to their ſquadron by the arm, where I was given to underſtand that I was really in *France*, but with the addition of *Novella*: ſo that ſome while after, I was preſented to the *Viceroy*, who

who enquired of my Country, my name, and quality; and after I had ſatisfied him in all, and related the agreeable ſucceſs of my Voyage; whether he beleeved me, or whether he onely ſeemed to beleeve me, however he had the goodneſs to command me to be lodg'd in his own Appartement: it was no ſmall addition of my good fortune, to meet with a man capable of lofty imaginations, and who was not amazed when I ſaid, that the world had turned about in the time of my elevation, being that I roſe within two leagues of *Paris*, and fell as it were in a perpendicular line in *Canada*.

At night, when I was juſt going to bed, he came into my chamber, ſaying, I ſhould not have come to diſturb your reſt, if I had not beleeved that a man who had found out the ſecret of riding ſo much way in half a day, could not be ignorant of a means not to be tired. But you know not (continued he) the pleaſant quarrel, which

which I have had about you with our Fathers, who will needs have you to be a *Magician*; nay the greateſt favour they can allow you, is to beleeve you an *Impoſtor*: and in effect, that Notion which you attribute to the Earth, is a nice *Paradox*: and for my part I tell you truly, the reaſon why I am not of your opinion, is, that though you parted from *Paris* but yeſterday, yet you might arrive as you did in this Countrey without the motion of the Earth: for the Sun that drew you up by the means of your bottles might bring you hither, ſince (according to *Ptolomy* and the modern Philoſophers) he hath that Circular motion which you attribute to the Earth: and what ſolid Reaſon can you give for the Suns ſtability when we ſee his motion; or for the rapid motion of the Earth, when we find it ſo firm under us? Sir, (anſwered I) theſe are the reaſons (as neer as I can judge) which tie us to this belief. Firſt

of

of all, Common ſenſe obliges us to beleeve, that the Sun is placed in the Centre of the Univerſe, being that all the Bodies which are in nature, have need of that Radical heat; and that he inhabits the heart of the whole, that he might the readier ſatisfie each part; and that the cauſe of Generation is placed in the midſt of all Bodies, to act with more equality and agility: So Wiſe Nature placed the Privities of man; the cores of apples in their Centre, the kernel in the middeſt of all fruit; and the Onyon conſerves (with an hundred rindes) the precious germe, from whence ten millions of others muſt draw their Original. For this apple is a little Univerſe of it ſelf; and the kernel thereof, hotter then any of the other parts, is its Sun, which caſts round about it the conſervatory heat of that Globe; and the Germ or ſprout of the Onyon, is the little Sun of that ſmall World, which doth warm and nouriſh the vegetive

getive ſalt of that body : which being ſuppoſed, I ſay, the world having need of the light, the heat and influence of that great fire, turns round about it, to receive the vertues which conſerves it, equally in all its parts : for it would be as ridiculous to beleeve, that great Luminous Body ſhould wheel about a *Punctum*, which it hath no need of, as to beleeve when we ſee a roſted Lark, that it was turned by the Chimney : otherwiſe for the Sun to *Carracole* thus, would look as if the Phyſitian had need of the Patient; and that the ſtrong ought to ſubmit to the weak; and the great ſerve the little; and that in ſtead of a Ships coaſting round an Iſland, the Iſland ſhould turn about the Ship. If it be difficult for you to comprehend how ſo heavy a Maſs can move; Pray tell me, are the Heavens and Stars which you affirm ſo ſolid, lighter? nay, it is eaſier for us (who are aſſured of the World's

Round-

roundneſs) to conclude its Motion by its Figure. But why muſt we ſuppoſe the Heaven's round, and we doe not know it; and that of all Figures, if it have any other, it muſt want that motion? I doe not reproach you, your *Excentriques*, nor your *Concentriques*, nor your *Epicycles*, all which you can but confuſedly explicate, and I ſave my *Syſteme*; let us onely ſpeak of the Natural Cauſes of this Motion: you are fain to fly to Intelligences, which move and govern your Globes; but I without diſquieting the moſt Soveraign Eſſence (who without doubt, hath created Nature perfect, and with whoſe Wiſdome it muſt ſtand to have finiſhed it; ſo that having accompliſhed it for one thing, it would not leave it defective in another) ſay, that the Beams of the Sun, and his influences, coming to ſtrike upon it by their Circulation, makes it turn, as we doe a Globe by a ſtroke of our hands; or as the fumes which it breaths

breaths from its breaſt continually on the ſide the Sun is of, repercuſſed by the cold of the Middle Region, breaths back upon their mother, whom they cannot hit but ſlopingly; by which means ſhe is turned.

The explication of the other two Motions, are leſs knotty: for pray conſider a little: —— At theſe words the *Viceroy* interrupted me. I had rather diſpenſe with you for that trouble (for I have read ſome Books of *Gaſſendi* upon that Subject) but upon condition that you will hear what one of our Fathers anſwered me one day, who maintained your opinion; in effect, ſaid he, I imagine that the Earth turneth, not for the Reaſons which *Copernicus* alleadges, but becauſe the fire of Hell being incloſed in the Centre of the Earth, the Damned, who would fly the ardor of its flames, crawl up againſt the vault, and ſo turn the Earth, as a turn-ſpit Dog doth when

when he is ſhut up in a wheel.

We were ſome while prayſing the zealous conceit of the good father; and in the end the *Viceroy* told me, he wondred much, that the *Syſteme* of *Ptolomy* (being ſo unlikely) ſhould be ſo generally received. Sir, anſwered I, the greateſt part of mankind, who judge by their ſenſes, let themſelves be perſwaded by their eyes; and as he who ſayls in a bounding Ship, beleeves himſelf fixt, and that the land moves; ſo men wheeling with the Earth about the Heavens did beleeve that it was the Heavens that mov'd about them. To which we may add the inſupportable arrogance of Mankinde, which fancies, that Nature was onely created to ſerve it; as if it were likely, that the Sun, whoſe Body is four hundred and thirty times bigger then the Earth, ſhould onely have been lighted to ripen their Medlars, or inlarge the Sphere of their Cabbages: For my part (far from conſenting

ing

ting to their inſolence) I beleeve that the Planets are Worlds above the Sun, and that the fixt Stars are Suns which have Planets about them, which is to ſay, Worlds which we ſee not : from hence, becauſe of their ſmallneſs, is the cauſe that their borrowed light cannot reach us. And in good faith, why ſhould we imagine that ſuch ſpacious Globes as thoſe, ſhould be uninhabited deſerts ; and that ours, becauſe we live in it, has been built for a dozen of little proud things ? Muſt we, becauſe the Sun directs our Dayes and Years, beleeve that it was onely made, that we might not break our heads againſt the Walls ? No, no, If that viſible Deity give its light to mankinde, it is by accident ; as the Kings torch may light a beggar, that's paſſing the ſtreet at the ſame time. But Sir, ſaid he, if the fixt Stars are ſo many Suns, as you aſſure me, one may conclude from thence, that the World is infi-

nite ; being that it is probable, that the People of that World which is above a fixt Star, which you take for a Sun, doe diſcover above them other fixt Stars ; which we cannot perceive from hence , and that in this ſort we may judge *ad infinitum*.

Doe not doubt it, anſwered I ; as God could create the ſoul immortal, he could in the ſame manner make the World infinite ; if Eternity be nothing elſe but a laſting without limits , and infinity an unbounded reach: and God himſelf would be limited, ſuppoſing the World not infinite, being he could not be where nothing is ; and he cannot increaſe the World, without adding ſomewhat to his own exiſtence, by beginning to be, where he was not before.

We muſt therefore beleeve, that as we behold *Saturn* and *Jupiter* from hence ; ſo if we were in either of them , we ſhould diſcover many Worlds of which we are ignorant ; and that the infinity of the Univerſe

is

is thus form'd. 'Faith, answered he, you may say what you please, but I cannot comprehend this infinity. Why, pray, answered I, doe you comprehend that Nothing, which is beyond it? No certainly, for when you think of that Nothing, your imagination represents it to you like Winde or Air, and that's something. But infinity, if you doe not comprehend it in general, you do at least in parts, being that it is not difficult to suppose to our selves, other Earth, Air, or Fire, then what we just see; now infinity is nothing but an unlimitted contexture of all these. But if you ask me, how these Worlds were created, since the Holy Scriptures mention but one of Gods making: my answer is, that I dispute no longer; for if you will oblige me to give you an account of my imaginations, that stops my mouth, and makes me confess, that in such things, I shall always submit my reason to faith. He told me that

his Queſtion was to be blam'd; but I reaſſumed my Idea, and added, that all thoſe other Worlds which we do not ſee, or which we but imperfectly beleeve, are nothing but the froth or foam of the *Suns* purgations: for how could thoſe great fires ſubſiſt, if they were not faſtned to ſome matter capable of their nouriſhment? as fire rejects the aſhes that ſmother it; or as gold doth ſeparate it ſelf in the crucible, when it grows to perfection, from the Marcaſite which leſſens his Carat; or again, as our hearts diſingage themſelves by vomit from the indigeſted humors which aſſault them: ſo thoſe *Suns* every day diſgorge, and purge themſelves of all matter obnoxious to their fires; but when they have quite conſumed that matter which entertains them, you need not doubt but they will ſcatter themſelves about to ſeek a new paſture, and faſten upon the Worlds they have formed heretofore, and particularly, to the

neereſt : then thoſe great fires confounding afreſh all thoſe bodies, will eject them *higgledy-piggledy* from every part as before ; and ſo purifying themſelves by little and little, begin to ſerve for *Suns* to thoſe little Worlds they have created by the vomit of their own ſpheres ; which was certainly the cauſe why the *Pythagoreans* foretold the general confuſion. This is no ridiculous imagination; for this new frame where we are, produceth a convincing reaſon ; the vaſt continent of *America*, is the one half of the Earth, which in deſpite of our Forefathers, (who had rounded the Ocean a thouſand times) was not diſcovered. Neither was it any more then many Iſles and Peninſula's, and mountains, which have ſwell'd in our Globe, when the *Sun* hath purged himſelf of Ruſts, which have been rejected, and condens'd into bodies capable of attraction from our Centre, may be a little after in leſs particles, or may be

all together in a maſs: this is not ſo unreaſonable, but that *St. Auguſtine* would have given his applauſe to it, if theſe countreys had been diſcovered in his dayes; ſince he, whoſe genius was very clear ſighted, aſſures us, that in his time, the Earth was flat like an Oven, and that it ſwam on the water like half an Orange. But if I have ever the honour to meet you in *France*, I will let you ſee by the means of an admirable glaſs, that certain obſcurities which from hence ſeem ſpots, are Worlds that are framing.

My eyes which were almoſt cloſed with the period of this diſcourſe, obliged the *Viceroy* to leave me: the next day, and ſome other days following, we had entertainments of the like nature; but ſome while after, the troubleſome affairs of the Province diſturbed our Philoſophy, and I revived my curioſity of viſiting the Moon.

Aſſoon as ſhe appeared in our

Nocturnal

Nocturnal Hemiſphere, I went muſing up and down the Woods, my fancy ſtill agitating my propounded enterpriſe; and at laſt, one Midſummer Eve, when they were at Counſel in the Fort, to determine whether they ſhould ſuccour the Savages of the Countrey againſt the *Europeans*; I ſtole behind our habitation, to the top of a ſmall hill; where you ſhall hear what I executed: I had fram'd a Machine, which I did ſuppoſe capable of raiſing me as high as I pleaſed; ſo that nothing of what I thought was neceſſary being wanting, I placed my ſelf in it, and precipitated my ſelf from a Rock into the Air; but becauſe I had not well taken my meaſures, I rudely ſaluted the valley with my Bulk; yet all bruiſed as *I* was, without being abaſhed, *I* returned to my chamber; where *I* took beef-marrow, and anointed my Body; for *I* was mortified from the Noddle to the Heel: and after having fortifyed my heart

with a bottle of cordial Eſſence, *I* returned to ſeek my Engine, but in vain, for cerain Souldiers who were ſent into the Forreſt to cut wood for the Bon-fire of that day, having found it by chance, had brought it to the Citadel; where after many explications of what it could be, and at laſt having found out the ſpring, ſome were of opinion that fire-works ſhould be faſtned unto it, being their rapidity, and the ſprings agitating its large wings, would elevate it mightily; ſo that none ſhould ſee it, without beleeving it a fiery flying Dragon. *In* the mean time *I* ſought it with all diligence; and for a period to my labour, found it in the Market place of *Lelee*, juſt as they were giving fire to their ſquibs. The grief of finding the labour of my hands in ſo imminent danger, did ſo tranſport me, that *I* 'gan to ſeize the arm of the Souldier who was to be engineer; *I* ſnatcht his match from him, and flung my

ſelf

ſelf furiouſly into my Engine, to daſh in pieces the Artifice with which they had adorn'd it : But I arrived too late, for ſcarce were both my leggs in, when I was ſnatcht up in a Cloud : the horrour with which I was ſurrounded, did not ſo much confound the faculties of my ſoul, but that I remember every thing that happened in that inſtant : for aſſoon as the flame had devoured one rank of crackers, which they had diſpoſed by ſix and ſix, and a priming to each half dozen ; another rank began to play the Devil, and another ; ſo that the Salt-petre taking fire, did by increaſing, avoyd the danger : the conſuming of the matter was the reaſon that the Artifice failed ; and when I thought of nothing but leaving my head upon the top of ſome mountain, I found (without ſtirring my ſelf at all) my Elevation continued ; and my Engine taking a farewell of me, *I* perceived it to fall towards the Earth again. This extra-

traordinary adventure did swell my heart with so high a joy, that ravisht to see my self delivered from certain danger, *I* had the impudence to Philosophy upon it; so as examining with my eyes and thoughts, what should be the cause, *I* perceived my skin all puft up and greasie, with the Marrow *I* had applyed to the bruises of my last plunge: *I* found that the Moon being in the decline, and in that quarter using to exhale the Marrow of Animals, she suckt mine (with which *I* was anointed) with so much the more force as her Globe was neerer to me, and that no interposition of Clouds did weaken her vigor.

When *I* had shot thorow, according to the calculation, I had more then three parts of the distance betwixt the Earth and the Moon; *I* found my feet turn over of a sudden, without any apparent jerk; nay, *I* had not perceived it, if *I* had not found my head loaden with the rest of

of my body: truly, *I* found that *I* did not tumble towards our World, for though *I* found my ſelf betwixt two Moons, and that *I* noted, how *I* in going from the one, approached the other, yet *I* was certain that the biggeſt was our Globe; becauſe that after a day or two's voyage, the diſtant refractions of the Sun coming to confound the diverſity of bodies and climates, it appeared to me like a large Holland-Cheeſe gilded.

This made me imagine, that *I* byaſs'd towards the Moon; and *I* confirmed my ſelf in that opinion, when *I* remembred that *I* had but begun to fall after three quarters of the way; for, ſaid *I*, that maſs being leſs then Ours, it muſt follow, that the Sphere of its activity is of leſs reach, and that conſequently *I* felt the force of its Centre later.

In fine, after having been a great while falling, as you may judge; for the violence of my precipitation did

did hinder me from marking it ; the laſt effigies of my memory was, that *I* found my ſelf intangled upon a tree, with two or three large boughs which *I* in my fall had broken, and my face plaiſtered with an Apple: ſo that you may eaſily gueſs, that without this hazard, *I* had been dead a thouſand times. *I* have often made reflexion ſince upon the vulgar report, which affirms, that precipitating ones ſelf from a high place, one is ſuffocated before he comes to ground ; and *I* concluded from my adventure, that they ly'd, or that by the means of that efficacious juyce of the Apple which had watered my mouth, my ſoul was recall'd, who could not yet be far from my carcaſe, which was tyte, and well diſpoſed to the faculties of life : in effect, aſſoon as *I* toucht the ground, my pain vaniſht, before it could be imprinted in my memory ; and the hunger which *I* had ſuſtained during my voyage, left nothing behinde it, but

a ſlight remembrance of having loſt it.

I was ſcarce got up, and had obſerved the largeſt of certain great Rivers, which finally compoſe a Lake; when the ſpirits or inviſible ſouls of the ſimples exhal'd in that Countrey, came to *re-gall* my ſmelling; and *I* found that the ſtones were not hard nor craggy, but did carefully ſoften, when feet oppreſt them: *I* ſtraight lighted upon a ſtar-like Platform of five Avenues, whoſe trees kiſs'd the Heavens with their lofty Foreſterial tops; ſending my eyes poſt from their feet to their heads, and then recalling them the ſame way back, *I* was in doubt, whether the Earth bore them, or whether they did not rather hang by the Roots: their elevated fronts ſeemed to groan under the weight of the Cœleſtial Globes, and their arms ſtretcht to Heaven, imbracing to beg of the Stars the pure benignity of their influences, & to receive it in the

bed

bed of the Elements, before it had loſt any thing of its innocence : there on every ſide, the flowers, without the help of any Gardiner, but Nature, breath ſo rich (though wild) a ſent , that it would awaken the moſt dull, and ſatisfie the niceſt ſmell. There th'incarnadine colour of a Roſe, lolling upon the Eglantine, or the bright azure of a Violet lurking under the ruſhes, leave us no liberty of choice, but make us judge them both handſome. There the Circle of the Year's compoſed of an endleſs Spring; there no venemous Plant is bred, for its breath betrays its conſervation , and the Brooks with a delightful murmur, relate their voyages to the Pebbles ; there a thouſand plum'd Choriſters fill the Foreſt with Ecchoes of their melodious tunes ; and the tottering aſſembly of thoſe Divine Muſicians is ſo general , that one would beleeve each leaf in the wood had aſſum'd the tongue and figure of

a Nightingale : Nay, Eccho pleaſes her ſelf ſo much in their Aires, that to hear her repeat them , one would imagine ſhe had a great deſire to learn them. On the ſide of this Wood there are two Meadows, whoſe continual greenneſs compoſes an Emerauld, which outlaſts your ſight : the confuſed paintings that the Spring beſtows on a hundred little flowers , diſperſes their ſhadows into one another, with ſuch an agreeable confuſion , that one knows not whether being agitated with ſweet Weſtern winds, they are in chaſe of one another ; or whether they fly the imbraces of the wanton *Zephyrus* : Nay, one might take this Meadow for the Ocean, for it was like a Sea , which affords no ſhoar to the ſight ; ſo that my eye frighted to have wandered ſo far without finding a harbour , I preſently ſent my thoughts to its ſuccour, which did beleeve it the end of the World ; perſwading themſelves

that

that ſuch delicious places were capable of charming Heaven to their conjuncture. In the midſt of ſo vaſt and pleaſant a Carpet, runs a ſilver Brook, whoſe ſhore is crown'd with a verdant Bank, ſtuck with violets and Primroſes, and a hundred other little flowers, that ſeem to crowd which ſhould firſt behold themſelves in that Cryſtal ſtream: it was yet in the Cradle, for it was but new born, and that young and poliſhed Viſage retain'd no frown; the large Circles it makes, in returning ſtill to its ſelf, ſhew how unwilling it is to leave its native countrey; and as if it were aſham'd to be courted ſo neer her its Mother, it's murmuring thruſt back my hand that would have toucht it. The Beaſts that came thither to quench their thirſt (more rational then thoſe of our World) ſeem'd ſurpris'd to ſee day break towards the Horizon, whilſt they might behold the Sun with the Antipodes, and durſt

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not bow forwards upon the ſhore, for fear of falling into the Firmament.

I muſt confeſs that at the ſight of ſo many ſplendid things, I found my ſelf tickled with thoſe agreeable pains, they ſay, the *Embryon* feels at the effuſion of its ſoul : my old hair fell off, to give place to other hair, which grew thicker, and was ſofter ; I found my youth reſtored, my face changed to a vermilion hue ; and my natural heat by little and little, to mingle with my Radical humidity ; in fine, I retired into fourteen yeers of age.

I had ſcarce gone a mile through a Foreſt of Jeſſemins and Myrtles, when I perceived lying in the ſhade, ſomething that ſtirr'd; it was a yong man, whoſe Majeſtick beauty almoſt compelled me to adoration; but he roſe to hinder me, crying out, It is not to me, but to God you owe theſe humiliations. Sir, anſwered I, you ſee a perſon amazed with ſo many Miracles, that I know not how to repell

my wonder ; for coming from a World which you here without doubt take for a Moon, I thought that I was arrived in another, which thoſe in my Countrey call alſo a Moon ; when I finde my ſelf in a Paradiſe, and (to appearance) at the feet of a God, who will not be worſhipped.

Except what you ſay of a God, whoſe Creature I am, the reſt is truth ; for this Land is the Moon, which you behold in your Globe, and this place you ſtand upon, is - - - - - - For in thoſe times the imagination of man was ſo ſtrong, being not yet corrupted, neither by debauches nor the crudity of his ſuſtenance, nor by the alterations of ſickneſs ; and he being excited by a violent deſire of approaching this Sanctuary, and his Maſs growing light, by the fire of this *Enthuſiaſme*, he was elevated in the ſame ſort, as ſome Philoſophers have been ſeen, whoſe imagination was ſtrongly fixt upon ſomething, car-

carried into the Air by raviſhments, which you term Extaſies.

The Woman, th'infirmity of whoſe ſex rendred her weaker and leſs hot, would without doubt not have had th'imagination vigorous enoughto overcome,by the contention of her will, the ponderouſneſs of the matter; but being there was very little -------- The ſympathy by which this half was ty'd to its whole, drew her to him as he aſcended, as Amber doth a ſtraw; as the Loadſtone turns to the North, from whence it was dig'd; ſo he drew that part of himſelf, as the Sea draws the flouds which are iſſued from her.

When they were arrived in your Land, they inhabited the Countrey betwixt *Meſopotamia* and *Arabia*; ſome people knew them by the name of ------; and others,under that of *Prometheus*, whom the Poets feign to have ſtole Cœleſtial fire, becauſe of the Poſterity he begat,indued with as perfect a ſoul as that he poſſeſt

himſelf ; ſo that to inhabit your World, this Man abandoned Ours : but the Moſt Wiſe would not permit ſo happy a Manſion without inhabitants, permitting ſome Ages after ------- : wearied with the company of men, whoſe primitive innocence was corrupted, was willing to leave them : yet this Perſon thought no place a ſecure retreat againſt th'ambition of his kindred, which was already at daggers drawing, about the partition of your World , but the happy abode his Great Grand-father had ſo oft ſpoke to him of, unto which no body yet had obſerved the way ; but his imaginations ſupplied that, for as he remarqu'd, ------- He fill'd two great veſſels, which he glew'd cloſely up, and faſtned them under his armpits ; the ſmoak preſently (whoſe property was to aſcend, and which could not penetrate the Metal) raiſed thoſe veſſels (and with them, that great man) into the Air : when he

he was come ſo far as the Moon, and had caſt his eyes upon this fine Garden, an uſual ſhivering with joy, made him eaſily ſee, that this was the bleſſed abode his Great Grandfather had ſo often mentioned to have lived in; he quickly unlooſed the veſſels which he had faſtned like wings about his ſhoulders, and that ſo happily, that he was ſcarce four fathoms in the Air above the Moon, when he diſmiſt his Fins; yet this was high enough to have hurt him, without the great compaſs of his Robe, which the Winde ſwelled, and ſo ſuſtained him in a gentle deſcent to the Earth; for the two veſſels, they flew to a certain place, where they have remained yet, and it is thoſe which you this day term, *The Balance* ------.

I muſt now relate unto you in what manner I came hither; I beleeve you have not forgot my nurſe, in regard it is not long ſince I told it you: you muſt then know, that I li-

ved by the Bank of one of the famouſeſt Rivers of the World, where amongſt my Books, I led a life unreproved, although it glided away: in the mean time, as the light of my underſtanding augmented, ſo did my knowledge of what I was ignorant of before. Our Wiſe men never put me in minde of th'Illuſtrious *Mada*, but I ſigh at the remembrance of his high and perfect Philoſophy; I deſpaired of ever acquiring it, when one day, after having muz'd a great while, I took a Loadſtone about two foot in ſquare, which I put in a ſmall Oven, and after it was well purged, precipitated, and diſſolved, I drew the attractive calcin'd, and reduced it to the bigneſs of an ordinary ſiz'd ball.

After theſe preparations, I cauſed a Machine to be made of Iron, but very light, into which I entred; and being well ſeated in the ſeat, I caſt my Magnetique Bowl into the Air. Now this Machine which I had purpoſely

poſely made more heavy in the middle then in any of the extremities, was preſently elevated in an equal balance; for the middle was the moſt efficaciouſly attracted; ſo that aſſoon as I arrived whither my Load-ſtone had drawn me, I caſt it up again into the Air. But Sir, ſaid I (interrupting him) how could you direct your bowl ſo juſtly, that it did not fall on one ſide of your Chariot? I do not at all wonder at that, replyed he, for the Load-ſtone being caſt into the Air, did draw the iron to it directly; ſo that it was impoſſible to mount on the one ſide thereof; nay, give me leave to tell you, that holding my bowl in my hand, I aſcended, ſince the Chariot it ſelf followed the bowl that was above it: But the jerk of the iron, to unite it ſelf to the bowl was ſo violent, that it made me bend double, ſo that I durſt but once attempt this new experience. Really, it was a moſt admirable ſight to behold, for the ſteel of this flying

houſe, which I had carefully poliſhed, did ſo dartingly and briskly reflect *Apollo*'s beams, that I thought my ſelf all on fire. In fine, after often flinging and flying, I at laſt arrived (as I doubt not but you did) to a condition of tumbling towards this World; and becauſe in that inſtant I held my bowl in my hand, my Engine (the ſeat whereof preſt me to approach its attractive) did not forſake me; all that I now fear'd was, the breaking of my neck; to hinder the which, I now and then would toſs up my bowl, ſo that my Chariot (ſtayed by this Magnetique vertue) did mitigate the fall; for in effect, as it happened afterwards, when I perceived my ſelf within two or three hundred fathoms of the Earth, I launcht my bowl on all ſides of the Chariot, ſometimes here, ſometimes there, till I perceived my ſelf within a certain diſtance; then did I fling it up with all my force, and my Engine following it, I gently

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ly ſlipt on one ſide, to fall as ſoftly as I could upon the ſand ; ſo that my fall vvas no ruder, then if I had fell my own height : I need not tell you the amazement that the ſight of ſo many Wonders procured me, being it vvas ſo like that I lately beheld you poſſeſt withall, *&c.*

I had ſcarce taſted of it, vvhen a thick cloud involved my ſoul, I ſaw not any one neer me, and my eyes could not grow acquainted vvith the leaſt tract in all the Hemiſphere of my Voyage ; and yet I forgot nothing of vvhat had happened unto me : vvhen I have ſince made reflexion upon this Miracle, I did fancy to my ſelf, that the fruit vvhich I had bitten, had not quite rendred me brutiſh, for my teeth piercing it, found themſelves moiſtned by the liquor, vvhoſe efficacy had diſpers'd the malignity of the rinde. I was extreamly ſurpriz'd to find my ſelf in an unknown Countrey all alone : I gained nothing by eagerly

viewing the fields about me, no creature preſented me with the conſolation of their ſight : in fine, I reſolved to travel till Fortune ſhould direct me to the company of ſome Beaſts, or the period of my days.

She gratiouſly heard my prayers, for vvithin half a quarter of a league I met two mighty Beaſts, one of the vvhich ſtopt juſt before me, the other fled ſwiftly to its den (at leaſt as *I* then thought) becauſe *I* ſaw him return a vvhile after accompanied vvith more then ſeven or eight hundred of the ſame kinde, vvhich invironed me : vvhen *I* beheld them neer hand , *I* perceived they vvere formed like unto us; this adventure made me remember ſtories *I* had heard my Nurſe relate of *Syrens*, *Fauns*, and *Satyres*; ever now and then, they raiſed ſuch ſhouts (caus'd *I* ſuppoſe by the admiration of my ſight) that *I* beleeved my ſelf almoſt grown monſtrous ; at laſt, one of theſe Beaſt-like men taking me by

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the neck (as a Wolf that plunders a Sheep) flung me upon his back, and ſo carried me to their Town, where I was more confounded then before, when I knew them to be men; and yet I met not one, which did not walk upon all four.

When theſe people ſaw me ſo little (for the moſt of them are twelve cubits long) and my body only ſuſtained by two leggs, they could not beleeve me a man; for they held, that Nature having beſtowed upon man (as well as Beaſts) two legs and two arms, they ought as well as they to make uſe of them: and in effect, when I have ſince made reflexion upon this ſubject, I did not find this ſituation of the body very extravagant, when I remember that Children who have no other tutors then Nature, would march upon all four, and doe not erect themſelves upon two feet, but by the buſie care of their nurſes; who (to that effect) uſe little Chariots, and ſwath them in ſuch ſort, as they

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ſhould not fall upon all four, the figure or apteſt ſeat for the repoſe of our bodies.

I have ſince demanded the interpretation of what they then ſaid, which was, that I was certainly the female of the Queens little Animals; ſo I was in that quality carried to the town-houſe, where I obſerved by their murmurings and poſtures, that they were conſulting what I was: when they had a long time conferred, one of the Burgers, who had the keeping of all the extraordinary Beaſts, did beſeech the Maior and Aldermen, to commit me to his charge, till the Queen ſhould ſend for me to accompany my Male; which was eaſily granted him: who ſtraightway carried me to his lodging, where he inſtructed me in many odd tricks, as tumbling, and making of mouths; and in the afternoons, he would fix a certain price at the door, for thoſe that would ſee me: but the Heavens pitying my griefs, and angry to

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ſee the Temple of their Maſter profaned, permitted me one day, as I was tied to a chain (with which that curſed Mountebank made me whisk up and down to divert the company) to hear the voice of a man, who demanded me in Greek, who I was. I was extreamly aſtoniſhed to hear him talk there, as they did in our World; after he had queſtioned me ſome time, I anſwered him, and in fine, I related to him in general the whole ſucceſs of my enterpriſe and voyage; he did conſolate me; and I remember he ſaid to me, Well, my ſon, in ſhort, you muſt ſubmit to the Errors of your own World; the vulgar ſort here as well as there, will not be acquainted with what they doe not underſtand: but know, that you are but juſtly ſerv'd; for if any of this World had aſcended into yours, with the confidence of ſtiling themſelves humane, your learned men would ſtrangle him for a Monſter: after which he promiſed me

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to advertiſe the Court of my diſaſter; and added he, as ſoon as I heard the rumor that run of you, I came to ſee you, whom I found to be (what you ſaid) a man of the other world, wherein I have heretofore travelled: for he had frequented *Greece*, where he was called the Spirit of *Socrates*; and after the death of that great Philoſopher, he had governed and inſtructed *Epaminondas* at *Thebes*; after which (paſſing over to the *Romans*) juſtice obliged him to fix upon young *Cato*; after whoſe deceaſe he dedicated himſelf to *Brutus*. All theſe great Perſons leaving behinde them nothing but the Fantaſms of their vertues; he had retired with the reſt of his companions into Temples and ſolitary places. At laſt, ſaid he, the people of your World became ſo groſs and ſtupid, that I and my Companions loſt all the pleaſure we took heretofore in inſtructing them: I beleeve you have heard diſcourſe of us, for they called

led us *Oracles*, *Nymphs*, *Geniuſ's*, *Fauns*, *Foreſterial Gods*, *Lemur's*, *Larva's*, *Lamias*, *Farfadits*, *Nayades*, *Incubus's*, *Shades*, *Manes*, *Viſions*, and *Chimera's*: we abandoned your World in the Reign of *Auguſtus*; a little after, I appeared to *Druſus*, ſon to *Livia*, (who waged war in *Germany*) and forbid him to proceed. It is not long ſince I arrived the ſecond time; within this laſt hundred years, I had a commiſſion to make one voyage more: I have roved up and down *Italy*, and converſed it may be with ſome perſons of your acquaintance. One day amongſt others, I appeared to *Cardan*, as he ſtudied, I inſtructed him in a great many things; in recompence whereof, he promiſed me, to leave to Poſterity the knowledge from whom he learned thoſe ſecrets he treated of in his writings: I viſited *Agrippa*, the *Abbot Triteme*, Doctor *Fauſtus*, *La Broſſ*, *Cæſar*, and a certain *Cabal* of young Fellows, who were vulgarly called, *The Knights of*

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the Red Croſs, whom I inſtructed in a great many knacks, and Natural Sciences, which without doubt hath made them beleeved to be great Magicians : I was acquainted with *Campanella* ; it was I that counſelled him, whilſt he was in the Inquiſition at *Rome*, to frame his face and body to the ordinary poſtures of thoſe whoſe interiors he had need of knowing, that he might raiſe in himſelf by the ſame figure, the thoughts that the ſame ſituation had raiſed in his Adverſaries, and ſo that he might better manage their Souls, being acquainted with them; and he at my requeſt began a Book, which he ſtiled, *De Senſu Rerum*.

I likewiſe frequented in *France* , *La Mothe*, *Le Vayer*, and *Gaſſendi*; the ſecond is one who hath writ as much in Philoſophy, as the other underſtood : I have known many more, whom your World call *Divines*, but really I finde nothing in them, but a great deal of babble & ſenſleſs pride.

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In fine, as I paſt from your countrey to *England*, to ſtudy the manners and diſpoſition of the inhabitants, I met a man, the ſhame of his countrey, for it is a ſhame to the great ones of your World, to finde ſo rich a vertue enthron'd in one man, without adoring him: for, to abridge his Panegyricks, he is all Wit, all Courage, and poſſeſſes all thoſe qualities which ſpeak a worthy *Heroe*: it was *Triſtram* the *Hermite*; really, when I beheld ſuch great vertue, I apprehended it ſhould not be acknowledged; wherefore I indeavoured to make him accept three little Vials; the firſt was filled with oyl of Talk; the other with Powder of Projections; and the third with *Aurum Potabile*: but he refuſed them with as generous a diſdain, as *Diogenes* did the Complements of *Alexander*: to be ſhort, I can add nothing to the Eulogy of this great man, except, that he is the only Poet, the only Philoſopher, and the on-

ly Free-man, you have amongſt you. Theſe are the conſiderable perſons I convers'd withal; all the reſt, at leaſt that I knew, are ſo much below humanity, that I have known beaſts ſomething above them. Now I am not born, neither in your Countrey, nor this; for my birth I owe to the Sun: but becauſe that ſometimes our World is over-peopled, in reſpect of the length of the inhabitants lives, and that it is almoſt exempted from Wars and Diſeaſes; from time to time our Magiſtrates ſend Colonies to the World about them: for my part, I was commanded to go to yours, and declared Chief of the people that did accompany me: *I* ſince came to this, for the cauſes *I* told you; and the reaſon why *I* actually ſtay here, is, that the men are lovers of Truth, and that no Pedants are ſeen, and that the Philoſophers will not be perſwaded but by reaſon, and that the Authority of a Wiſe man, nor a multitude, will not con-

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fute the opinion of a Thrasher, if he reason as well as they : in brief, in this Countrey none are counted mad, but Sophisters and Orators. I asked, how long they lived ? he told me three or four thousand years, and in this sort continued.

Though the inhabitants of the Sun are not so numerous, as those of this World ; yet the Sun makes frequent emissions, because that the people are of a very hot temper, stirring and ambitious, and digest much : what *I* tell you, need not seem strange ; for though that our Globe be very vast, and yours little ; and though that we die but after two or three thousand years, and you in half an Age : Know, that in the same manner, as there is not so many stones, as clods of Earth ; nor so many plants, as stones ; nor so many Animals, as Plants ; nor so many rational, as irrational Creatures : so there ought not to be so many Spiriti as men, because of the difficult

conjunction of things fit for the Generation of ſo perfect a Compoſition.

I demanded of him, if they were bodies like us : He anſwered me, that they were bodies, but not like us, not any thing which we did beleeve were bodies : for we vulgarly onely called them ſo which we can touch ; beſides, there is nothing in Nature, but what is material ; and though they be ſo of themſelves, yet they were forced, when they would repreſent themſelves to us, to take bodies proportionate to what our ſenſes are capable to conceive; which was without doubt the reaſon, that a great many beleeved, that the ſtories which are told of them, was an effect of an idle fancy, becauſe they appeared but in the night : to which he added, that being forced to form thoſe bodies (they intended to make uſe of) in haſte, they had not time often to accommodate them proper for above one ſenſe at once ; ſometimes

times the Hearing, as the voices of Oracles; ſometimes the Sight, as Fires and Viſions; ſometimes the Feeling, as *Incubuſſes*: and theſe bodies being but condens'd Clouds, in this or that ſhape, the light by its heat diſperſes them, as we ſee it diſſipate a Miſt.

The explication of many fine things, gave me the curioſity of interrogating him about his Birth and Death; and if in the Country of the Sun the *Individuum* came to light by the ways of Generation? And if it were extinguiſhed by the diſorder of its Temperament, or the fraction of its Organs? There is too little alliance (ſaid he) betwixt your ſenſes, and the explication of theſe Myſteries, that you imagine, that what you cannot comprehend, is ſpiritual, or that it is not at all: but your conſequence is very falſe, and it ſhews, that may be there is in the Univerſe a million of things, which would require in you a million of

different Organs to be understood. I, for example, know by my senses the reason of the sympathy betwixt the Load-stone with the Pole; and of the flowing of the Sea; and what becoms of a Beast after his Death: you cannot arrive at these high conceptions but by faith, because the proportions of these Miracles are unknown to you; a blinde man may as well imagine the beauty of a pleasant Meadow, the colours of a Picture, or the streaked Rainbow; for he will fancy it sometimes palpable, as something of eating, or hearing, or a fragrant smell; in the like manner, if I should go about to explicate things to you, which I behold by senses you want, you would imagine it something that might be heard, seen, smelt, or tasted; and yet it is none of all these.

He was in this part of his Discourse, when my Juggler, who perceived that the company was weary of my gibberish, because they did not

not underſtand it, and that they took it for a grumbling not articulated; he began to pluck the cord again, to make me leap and skip, till the ſpectators were ſatisfied with laughing; who affirmed, that I had almoſt as much wit, as the Beaſts of their countrey; ſo they retired to their homes.

The viſits of this officious Spirit, were ſingular ſolacements to the hardſhips of my uſage, for to entertain my ſelf with thoſe that came to ſee me; beſides, that they beleeved me but for an Animal of the cunningeſt ſort, in the *Cathegorick* of Beaſts; neither could I ſpeak their tongue, nor they mine, and by that you may judge the proportions: for you muſt know, there are two *Idioms* uſed in that Countrey; one the great ones make uſe of, the other is generally uſed by the vulgar: that of the great ones, is nothing elſe but different tones not articulated, almoſt like our Muſick, when the words are not added to the Air: and really, it is

an invention which is both uſeful and pleaſant : for when they are weary with talking, or when they diſdain to proſtitute their throats to that uſe, they take a Lute or ſome other inſtrument, with which, as well as with their voices, they communicate their thoughts to one another ; ſo that ſometimes you ſhall have 15 or 20 of them in company, who will diſcourſe a point of Divinity, or the difficulties of a Proceſs, by the moſt harmonious conſent of Muſick that ever tickled the Ear.

The ſecond, which the Common People uſe, is by the motion of the Members, but not may be as we imagine ; for ſome parts of the body ſignifie a whole Diſcourſe : as for example, the agitation of a finger, of a hand, of an ear, of a lip, of an arm, of an eye, or of a cheek ; each will ſignifie an Oration in particular, or at leaſt a Period, with all theſe members ; the reſt do but ſerve to deſign the words, as a wrinkle upon

on the fore-head, the ſeveral quiverings of the muſcles, the reverſion of the hands, the ſtampings of the feet, the contorſion of the arms; ſo that when they Dialogue with the cuſtome they have of going quite naked, and their members accuſtomed to geſticulate their conceptions, they ſtir with ſuch alacrity, that it is not like a man that ſpeaks, but like one that trembles.

My Spirit came almoſt daily to ſee me, whoſe excellent entertainment made me forget the rigor of my captivity: at laſt, one morning I perceived a man entring my cabin, whom I did not know; who having lickt me all over, took me with his mouth up by the breech, and with one of his paws lifted me upon his back, where I was ſo eaſily and ſoftly ſeated, that with the affliction that the uſage of a Beaſt cauſed in me, I had no deſire of eſcaping: and withall, thoſe men that goe on all four, are much ſwifter then we, ſeeing

ing that the moſt indiſpoſed of them, make nothing of running down a Stagg.

But in the mean time, I was mightily afflicted to have no news of my courteous Spirit: and the firſt dayes Journy ended; and coming to our purpoſed lodging, I walked the Court of the Inn, whilſt ſupper was making ready; when a young man very beautiful came ſmiling to my face, and caſting his two fore-leggs about my neck, (after *I* had a while conſidered him,) What, ſays he in *French*, have you ſo ſoon forgot your friend? *I* leave you to gueſs at my aſtoniſhment; which really was ſo great, that from that time, *I* imagined all the Globe of the Moon that had happened to me, and all that *I* ſaw to be nothing but enchantments; when this Beaſt-like man, who was the ſame *I* had rid all day, continued ſpeaking in this manner: You promiſed me, that the good offices *I* did you, ſhould never be forgotten;

gotten; and yet you look as if you had never ſeen me before now: But ſeeing that *I* remained in my aſtoniſhment; in fine, ſaid he, *I* am that Spirit of *Socrates*, who diverted you in the time of your impriſonment, and who, to continue my ſervice to you, did take upon me the body which you mounted to day: But *I* interrupting him, How can this be, ſeeing that this day you were of an exceſſive long ſtature, and that now you are very ſhort? That to day you had a feeble broken voice, and that now it is clear and vigorous? And that in ſhort, you were to day an old rawbon'd man, and now you are a youth. How's this? As in our climates, we from our cradles begin a progreſs towards death; the Creatures of this World from old age retrace the ſteps of youth. Aſſoon as *I* had ſpoken to the Prince (ſaid he) and had received order of conducting you to the Court, *I* went to you where you were; and having brought

brought you hither, *I* found the bulk *I* inhabited ſo overcome with wearisomneſs, that all its Organs refuſed me their ordinary functions, ſo that *I* enquired the way to the Hoſpital; which when *I* entered, *I* found the body of a young man newly expired, by a mad accident, and yet common enough in this Countrey; *I* approacht him, feigning to perceive ſome motion, and proteſting to the aſſiſtants that he was not yet dead, and that what they believed had killed him, was nothing but a lethargy; ſo that without being perceived, *I* approached my mouth to his, and ſo entred him as through a trunk: then down fell my old Carcaſe, and *I* roſe, as if *I* had been that young man, and came to ſeek you out; leaving the people, crying, A Miracle, a Miracle: Upon which, they came to fetch us to ſupper, and *I* followed my conductor into a parlor richly furniſhed, but where *I* ſaw no preparation for the belly; ſo great

a ſcarcity of meat (when *I* was ready to die with hunger, obliged me to ask him where the cloath was laid: *I* did not hear his anſwer; for at the ſame time three or four young Boys of the houſe approacht me with a great deal of civility, and ſtript me to my ſhirt: this new Ceremony did ſo aſtoniſh me, that *I* durſt not ask the reaſon of my lovely *Valet de Chambres*, & *I* wonder my Guide, who askt me where *I* would begin, could get theſe two words from me, *Un Pottage*: But *I* had ſcarce pronounced them, but *I* found the Odor of the moſt admirable bisk, that ever fum'd into *Dives* his Noſtrils; *I* would have riſen from my ſeat, to find out by the ſent, the Original of that ſavour, but my bearer hindred me; Where will you go? ſaid he, we will go a walking by and by; but now it is fit to eat a little: make an end of your Pottage, that we may call for ſomething elſe. And where the Devil is this Pottage? anſwered *I*, half angry) have you re-

resolved to jeer me all this day ? I thought, said my guide, that you had seen at the Town from whence you came, your Master, or some other at their Meals, which is the reason I did not inform you they fed themselves here : being then that you doe not know, I must tell you, we live here by fumes. The Art of our Kitchins, is to shut up in Vessels made for the purpose, the exhalations which proceed from the Meat when it is dressing ; and when they have ramast many of several kindes and tastes, according to the appetite of those they treat, they open one vessel, and then another, and so till the company be fully satisfied.

☞ And if you have not been accustomed to live in this sort, you cannot beleeve, that a Nose without Teeth or Throat, could doe the office of the Mouth, to nourish its Master ; but I will let you see it by experience : he had no sooner ended, but I found

found enter into the Parlor ſo many agreeable and nouriſhing vapours, that in leſs then half quarter of an hour, I found my ſelf quite ſatisfied before we roſe. This ought not, ſaid he, to be any wonder to you; for you cannot have lived ſo long without obſerving, that in your World the Paſtry-Cooks, who eat leſs then people of other Vocations, yet are much fatter; and whence doe you beleeve comes their good caſe, but by the fume they are continually invironed with, and which penetrates and nouriſheth their Bodies? Now the People of this World enjoy a health leſs interrupted, and more vigorous; becauſe that their nouriſhment ingenders hardly any excrements, which are commonly the Originals of all Diſeaſes. May be you were ſurpriſed, that they uncloathed you before our Meal, becauſe in your Countrey they do not uſe this Cuſtome; but it is altogether the Mode here, that the fumes might

might the eaſier invade the pores: Sir, ſaid I, ther's great likelihood of what you ſay, for *I* my ſelf have lately experienced it; but *I* muſt confeſs, that not being yet quite unbruited, I ſhould be very glad to feel a bit grinded betwixt my teeth: which he promiſed me; but it was the next day; for he ſaid that eating ſo ſoon after our Meal, would procure me an indigeſtion: we diſcourſed a while longer, after which, we went up into our chamber to take our reſts.

A man preſented himſelf to us at the ſtairs head; and after having eyed us attentively, he brought me to a chamber, whoſe boards were ſtrawed with Orange-flowers three foot deep; and my Spirit into another, which was likewiſe ſtrawed with Gilly-flowers and Jeſſemin: he told me (when he ſaw that I wondered at this magnificence) that thoſe were the Beds of that Country. In fine, we coucht each of us in his Cabin; and aſſoon as I was

ſtretcht

ſtretcht upon my flowers, I perceived by the light of about 30 Glow-worms which were incloſed in a Criſtal (*Charon* makes uſe of no other candles) thoſe 3 or 4 boys who had diſrobed me for ſupper, one of which began to tickle my feet, th'other my thighs, another my flanks, the other my arms ; and all with ſuch delicate wantonneſs, that in a moment ſleep had maſtered me.

The morning beams had not wakened me, before they propitiouſly had lighted my guide to my chamber ; who entring, ſaid, I will keep my promiſe with you, of treating you more ſolidly at your Break-faſt, then laſt night. At theſe words I roſe, and he conducted me by the hand, by the garden of the houſe, where one of the children waited our coming, with an Engine in his hand, much like our fowling-peeces : he ask'd my guide, if I would have a dozen of Larks, becauſe *Baboons* (whereof he beleeved me one) nou-

riſht themſelves with that ſort of meat : I had ſcarce anſwered, Yes, when our Fowler diſcharged his peece , and twenty or thirty Larks ready roſted fell at our feet. 'Slife there is a Proverb with us (cryed I ſtraight) of a Countrey where Larks fall ready roſted ; ſure the author came from hence : Well, Sir, doe you eat ; theſe people have the wit to mingle with their ſhot and powder a certain compoſition, which kills plumes ready roſted, & ſeaſons the foul: I gathered ſome, with which, upon his word, I made bold ; and really, in all my life time, I never eat any thing more delicious. After this Break-faſt, we prepared for our journey ; and with a thouſand mops and mews , which they uſe when they would teſtifie any great affection , our Landlord received a peece of paper from my Guide : I askt him if it were an obligation for the payment of our reckoning ; he anſwered me, No, for he owed him nothing,

and

and that thoſe were verſes: How? verſes, ſaid I? are the Inn-keepers here very curious of Rhymes? Sir, ſaid he, it is the money of this countrey; and the expence that we made here, amounted to a *Stanza* of ſix verſes, which I now paid him: I did not fear over-ſhooting our ſelves in the reckoning; for though we ſhould here Epicurize a week together, we could not ſpend a *Sonnet*, and I have four about me, with two *Epigrams*, 2 *Odes*, and an *Eclogue*. I wiſh to God (ſaid I) it were ſo in our Countrey; I know many an honeſt Poet, that is ready to ſtarve, and would make good chear, if they might pay the treat in this money. I then askt him, if thoſe verſes would always ſerve if they were tranſcribed; he anſwered me, No; and continued in this manner: The author having compoſed them, goes to the Mint, where the ſworn Poets of the Kingdom hold their places; there theſe verſifying officers put the compoſitions

to the proof; and if they be judged good Metal, they tax them not according to their prizes(that is, a Sonnet is not always worth a Sonnet)but according to the merit of the piece; ſo that when any one ſtarves, it is a ſign he is a block-head; for people of wit make good chear : I admired in an extaſie, the judicious policy of that countrey; and he proceeded in this ſort : There are others, that keep taverns at another geſs rate then there; for when one is going from them, they demand according to the proportion of the expences, an acquittance for the next World; which when one hath given them , they write in a great Regiſter, which they call the accounts of the great day, in this manner : *Item*, the value of ſo many verſes delivered ſuch a day, to ſuch a one, who is at the ſight of this acquittance to pay me out of the firſt caſh he hath : and when they finde themſelves in danger of death, they chop theſe Regiſters into pieces,

and

and ſo ſwallow them; for they beleeve, if they were not thus digeſted, they would be of no uſe to them.

This entertainment put no obſtacle to our making way, my guide going on all four, and I beſtriding him. I will no more particularize the adventures of our Journey; but in fine, we arrived at the Town, where the King makes his reſidence: I was no ſooner arrived, but I was conducted to the Court, where the Grandees receiv'd me with more moderate admirations then the people had done, as I paſt in the ſtreets; but they, as well as the people, concluded, that I was the female of the Queens little Animal: which my guide interpreted to me; and yet he himſelf did not underſtand this Ænigma, and knew not what that little Animal of the Queens might be.

But we were both quickly ſatisfied, for the King after having a while conſidered me, commanded it to be brought forth; and half an hour af-

ter, I perceived amongſt a troop of Monkeys and Apes (who handed his Ruffe, Cloak, and Breeches, a little man entring, almoſt like to my ſelf, for he went upon two leggs : as ſoon as he beheld me, he accoſted me, with a *Criado de Vueſtra Merced*; and I retorted his ſalute almoſt in the ſame terms.

But alas! they no ſooner ſaw us tattle together, but beleeved they had gueſt right ; and it was impoſſible this conjecture ſhould have a better ſucceſs, for he of the Spectators that made the moſt favourable conſtruction of us, proteſted, that our converſation was a grumbling, which our natural inſtant meeting together made us mutter. This little man told me, he was an *European*, native of *Old-Caſtile*, and that he had found a means by Birds to arrive at the Moon, where we then were; and being fallen into the Queens hands, ſhe had taken him for an Ape ; for as Fortune would have it, they cloath

their

their Apes in that Countrey in Spaniſh cloathes; and finding him at his arrival in that habit, ſhe doubted not but that he was of the ſame kind. You may even as well ſay, anſwered I, that having try'd all faſhion'd cloaths upon them, they found none ſo ridiculous as thoſe ; and for that reaſon, they accoutre them in this ſort, ſince theſe Animals are entertained but for divertiſement : This ſhews, ſaid he, that you know not our Nation, in favour of which the Univerſe produceth men, to afford us ſlaves, and for whom Nature cannot engender any thing, but ſubjects of laughter. After which, he entreated me to tell him, how I durſt adventure to ſcale the Moon with the Engine I had told him of : I anſwered him, that it was becauſe he had prevented my journey with the Birds I intended to uſe : he gravely ſmil'd at this Rallery ; and the King about a quarter of an hour after, commanded the Ape-keepers to lead

us back again, with an expreſs order, to make the *Spaniard* and me lie together, that we might multiply our ſpecies in his Kingdom. They exactly executed his Majeſties commands; of which I was very joyful, that I might have ſome body to entertain me in the time of my brutification. One day my Male (for they lookt upon me as the Female) did relate to me the reaſon of his travels about all the Earth, and what at laſt obliged him to quit it for the Moon; which was, that he had not found one Country, where the imagination it ſelf was free: for look you, ſayes he, if you have not a Corner'd Cap, whatſoever you ſay, though never ſo witty, yet it is againſt the Doctors opinion, and you are an Ideot, a Fool, and ſomething worſe: they would have put me (in my Countrey) in the Inquiſition, becauſe I maintained to all the Pedants teeth, that there was a *Vacuum*, and that I knew no matter in the World

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heavier then another. I askt him upon what foundation he built ſo little received an opinion : Oh, ſays he, to compaſs it, you muſt ſuppoſe there is but one Element; for though we ſeparately ſee Water, Earth, Air, and Fire, yet we never find them ſo perfectly pure, but that they are interchangeably ingaged one with another; as for example, When you ſee the Fire, it is not Fire, but Air mightily extended; Air is but Water much dilated; Water is but Earth diſſolved; and Earth it ſelf, is but condens'd water : and thus ſeriouſly to penetrate the matter, you will finde it is but one, who (like an excellent Comœdian) plays all ſeveral parts, under all diverſity of habits; otherwiſe we muſt admit as many Elements as there be ſorts of Bodies. And if you will ask me, Why the Fire burns, and the Water cools, being it is the ſelf-ſame matter : I anſwer you, That this matter agitates ſympathetically, according

cording to the diſpoſition it is then in. Fire (that is, nothing but Earth more dilated then when it is to conſtitute air) indeavors to convert to it ſelf by ſympathy what it meetswith; ſo the heat of a coal being the ſubtilleſt & fitteſt to penetrate a body, ſlides through the pores of our bulk : and in the firſt place, becauſe it is a new matter that fills us, it cauſes a breathing ſweat, vvhich ſweat diſperſt by the fire, converts it ſelf into fume, and becoms Air ; this Air being moreover melted by the heat of the Antiperiſtaſs or adjoyning Stars, is called Fire ; and the Earth abandoned by the cold and humidity which vvere ligaments to the whole, fall to Earth : Water on the other ſide, though it differs not from the matter of Fire, but in being more cloſed, it doth not burn us, becauſe that we being cloſed, it ſympathetically cloſes the body it meets with; & the cold that vve feel, is nothing but our fleſh rallying in a leſs compaſs,

draw-

drawing with it part of the neighbor water of Earth; from vvhence it proceeds that thoſe that are ſick of a dropſie, convert all their nouriſhment into vvater; & Cholerick men change the blood their Liver creates, into Choler : ſuppoſe then that there is but one Element, and it is moſt certain, that all our bodies, each according to its quality, equally incline to the Centre of the Earth.

But you will ask me, Why that Iron and other Metals, Earth and Wood, have a ſwifter deſcent towards the Centre, then a ſponge ; but that it is fuller of Air, which naturally tends upwards : but that is not at all the reaſon ; and thus I anſwer you : Though a Rock fall with more rapidity then a feather, yet the one and the other have the ſame inclination for that voyage : as for example ; a Cannon-bullet (if the Earth were pierc'd quite through) would precipitate more furiouſly towards its Centre, then a bladder fill'd

fill'd with Air ; and the reaſon is, that that maſs of the Metal is a great deal of Earth crowded into a little compaſs ; and that Winde a little Earth in a large compaſs : for all the parts of the matter which are lodged in the Iron, being joyned one with another, augment their forces by that Union, becauſe being thus cloſed, they are a great many fighting againſt a few, ſince that parcel of Air equal to the Bullet in bigneſs, is not equal in quantity.

Without proving this by a multitude of arguments ; in good faith, How do you beleeve, that a Pike, a Sword, or a Dagger wounds us, if it be not becauſe the ſteel is a matter where the parts are cloſer together, and more within one another, then our fleſh, whoſe porineſs and ſoftneſs demonſtrates, that it contains a very little matter ſpread into a large compaſs, and the point of the ſword being an innumerable quantity of parts againſt a little fleſh,

fleſh, forces it to yeeld to the ſtrongeſt; as a well-knit ſquadron, will eaſily break a ſcattered Batallion? for, why ſhould a bar of red hot iron caſt a greater heat, then a log of the ſame bigneſs throughly lighted; but becauſe that more parts are lighted, or burn in a little ſpace, then in the wood; which becauſe it is ſpongeous, includes a great deal of emptineſs or *Vacuum* within it: and a *Vacuum* being nothing elſe but a privation of being, cannot be ſuſceptible of Fire? But may be, you'l object to me, that I ſuppoſe a *Vacuum*, as if I had proved it, and that it is that we diſpute of: Well then, I will now prove it to you and though that difficulty be the labour of the *Gordion-knot*, yet my arm is ſtrong enough to become its *Alexander*.

Then let that vulgar beaſt (who would not beleeve man to be man, but that it's told ſo) anſwer me: Suppoſe that there is but one matter,

ter, as I think I have ſufficiently proved; How comes it, that according to its appetite or diſpoſition, it reſtrains or ſwells? How comes it that a piece of Earth, by condenſity becomes a ſtone? Is it that the parts of that pebble are retired one into another, in ſuch ſort, that where one grain of ſand is lodged, in the ſame point or place, another can be intruded? all this cannot be, nay, according to their own principle, ſince bodies cannot penetrate one another. But this matter is got cloſer together, or, if you pleaſe, grown leſs, in filling ſome place that was empty before.

To ſay, that it is incomprehenſible there ſhould be a Nothing in the World, that we in part are compoſed of Nothing, pray, why not? Is not the whole World incompaſs'd with Nothing? ſince you'l grant that Article, confeſs that it is as eaſie for the World to have Nothing in it, as about it. I foreſee you'l ask me, why

that

that water, being reſtrained by froſt in another veſſel, ſhould crack it, if it be not to hinder a *Vacuum*. But my anſwer to it is, that the Air above it, which tends as well as Earth or water to the Centre, if it finde in its journey an empty place, preſently lodgeth it ſelf; if it findes the pores of this veſſel, that is, the ways to this chamber of *Vacuum* too ſtrait, too long, and too crooked, it by breaking it, ſatisfies its impatience to arrive at its Inn.

But without troubling my ſelf to anſwer all their Objections, I dare boldly ſay, that if there were no *vacuum*, there would be no motion, or we muſt admit penetration of bodies; for it would be ridiculous to think, that when a fly beats back with her wings a parcel of Air, and that parcel another, and that other another; and ſo by the ſtirring of a flea's little toe, there riſes a bumb behinde the World. But when they can ſay no more, they fly to rarefaction:

ction : But in good faith , How comes it, that when a body ſcarifies it ſelf, that one particle can be ſeparated from another, without leaving an empty place ? Muſt not theſe two bodies that were juſt now ſeparated, have been at the ſame time , in the ſame place of this ; and that in this ſort, they muſt be all three penetrated ? I expect you'l ask me , Why through a hollow trunk, a ſeringe, or a pump, they force the water up againſt its inclination ? To which I anſwer you, It is by violence ; but it is not the fear of a *Vacuum* that diverts it from its way; but being joyned to the Air by an inviſible conjuncture , it is elevated with the Air which holds it imbraced.

This is not very difficult to comprehend , when one knows the perfect Circle, and delicate contexture of the Elements : for if you attentively conſider the ſlime which marries the Earth to the Water , you will finde , that it is no more

Earth,

Earth, nor Water, but the interpoſers betwixt theſe two Enemies: the water and the Air reciprocally form a Miſt, which penetrates the one and the others humors, to conclude a Peace; and the Air is reconciled to the Fire by an Exhalation, their Mediator. I beleeve he would have purſued his Diſcourſe, but that our commons were brought; and my body being very hungry, cloſed my ears to his Diſcourſe, and opened my mouth and ſtomack to the welcome meat.

I remember another time as we were Philoſophying, (for neither the one nor the other delighted to diſcourſe of mean things) I am very ſorry (ſays he) to finde a wit of your temper, infected with vulgar errors; you muſt know, in ſpite of *Ariſtotles* Pedantiſm, of whom all your Schools in *France* ring, that all is in all, that is, for example, that in Water there is Fire, and in Fire there is Water; in Air, Earth; and in Earth,

Air; and though this opinion make your Scholars open their eyes as big as ſawcers, yet it is eaſier to prove, then to perſwade them to it. For, I will firſt ask them, if Water will not ingender fiſh; which if they deny, digg a pit, and fill it with water, which if they pleaſe they may ſtrain, to avoid all blinde Objections; and if in ſome time you finde not fiſh there, I will be bound to ſwallow all the water you have put in't: But if any be found, as I do not doubt but there will; it is a convincing reaſon, that there is both fire and ſalt. Now to finde Water in Fire, as I take it, is no hard enterprize; for let them pick out Fire that is moſt ſeparated from the matter, if they pleaſe; as Comets, in which there is a great deal, ſince that unctious matter of which they are engendered, converted to Sulphur by the Antiperiſtaſs that light them, if it ſhould finde no obſtacle in its violence, in the humid

cold

cold which tempers and oppoſeth it, it would briskly conſume it ſelf like Lightning, Now that there is Air in the Earth, they will not deny; or elſe they never heard of the horrible Earth-quakes, wherewith the mountains of *Sicily* are agitated: And beſides that, we ſee the Earth all vary, to the very grains of ſand that compoſe it, and yet none ſays thoſe pores contain a *Vacuum*: I hope then, they will not be angry, that I ſay, Air lodgeth there. Now I muſt prove, that in Air there is Earth; but I will ſcarce take the pains, ſince you are convinced as often as thoſe legions of Atoms fall upon your head, which are ſo numerous that they choak Arithmetique.

But let us paſs from Simples to Compoſitions, which more frequently furniſh me with ſubjects, that all is in all, not that they change into one another, as your *Peripateticks* tattle: for I will maintain to their

beards, that the Principles do mingle and ſeparate, and mingle again; in ſuch ſort, that what was made Water by the Wiſe Creator of the World, will ever be ſo. I will not (as they doe) ſuppoſe a Maxime without proving it. Wherefore take a Log, or any other combuſtible matter, & ſet fire to it; they will ſay when it is throughly lighted, that what was wood, is now become fire. But I will maintain the contrary, and that there is no more fire in't, when it is inflamed, then when it was firſt lighted; for what before the cold and humid part hid (and hindred to agitate) ſuccoured by the ſtranger, that hath rallied his forces againſt the flegmatick humor which choakt it, and now poſſeſſes the field his Enemy before was maſter of; which he demonſtrates without obſtacle, triumphing over his Jaylor. Doe you not ſee how the water flies out at the two ends of the logg, yet hot and ſmoaking from the

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Combat ? The flame you ſee aſcend, is the ſubtilleſt of the Fire, the moſt ſeparated from the matter, and that which is conſequently the moſt ready to return to its ſelf; yet it unites it ſelf Pyramidically to a certain height, the better to pierce the thick humidity of the Air which reſiſts it; but as in mounting, it begins more and more to be ſeparated from the violent company of its Landlords, it then begins to fly at large, meeting no more Antipathy to its paſſage: but this negligence is often ſubject to a ſecond impriſonment; for voyaging ſeparately, it ſometime rangeth into a Cloud, where if the juncture be of quantities enough to head a vapour, they joyn, they grumble; and from thence they thunder, they lighten; and the death of innocents is often the implacable effect of the irritated Choler of dead things. If when it findes it ſelf intangled in the crudity of the middle Region, and being not

ſtrong enough to diſpute its liberty, or to defend it ſelf; it ſtraight abandons it ſelf to the diſcretion of its enemy, which conſtrains it by its weight, to fall again to the Earth; and this unfortunate ranger being incloſed in a drop of Water, will be faln at the foot of an Oak, whoſe Animal fire will invite this poor ſtragler to lodge with him; and thus he returns to the ſame Priſon he had ſo lately broke. But let us examine the Fortune of the other Elements which compoſe this Logg: the Air retires to its quarter, yet mingled with vapours, becauſe the conquering fire in great Choler did briskly expel them *pell-mell* together. Now you ſee it the Winds Tennis-ball, ſerve Beaſts for breathing, fills up the empty places Nature fram'd; and may be after all this, being condens'd into a drop of Dew, it may be drunk by the thirſty leaves of the ſame tree, where our fire was retired, before the Water which

the

the furious flames had extirpated from that Throne, elevated by the heat to the nurſery of Meteors, will fall in rain upon our Oak, as ſoon as on another ; and the Earth which was burnt to aſhes, now cured of its ſterility, either by the nouriſhing heat of ſcattered dung, or by the vegetative ſalt of ſome neighbouring Plants, or by the fœcundious water of ſome River, this alſo may be neer this Oak, which by the heat of its germ, will attract it, and convert it to a part of its whole.

Now here you ſee theſe four Elements, which had the ſame deſtiny, which return to the condition they had ſome few days before quitted : ſo we may ſay, that in a man there are all things neceſſary to compoſe a tree, and in a tree to compoſe a man. And in this manner , all will be found to be in all : but we want a *Prometheus*, who would rob Natures breſt, and render us ſenſible; which I am willing to call *Materia Prima*.

Theſe were the entertainments we paſt the time withal; for this little *Spaniard* had a pretty wit, yet our diſcourſes were all by night: for the multitude of people, which from ſix a clock in the morning till night, came to ſee us at our lodgings, would have interrupted us; for, ſome threw ſtones at us; others, nuts; others, graſs: there was no talk but of the Kings Beaſts; we were every day duly ſerved at our hours, and the King & Queen did often take the pains to feel my belly, to try if I grew big, for they burnt with an impatient deſire to have ſome of the race of theſe little creatures. I know not whether it was by being more attentive then my Male, to their Apiſhneſs and tones, but I learnt ſooner then he to underſtand their language, and to tattle a little; which made them conſider us after another manner then they did; and preſently the news run, that there were two Savages found, who for want of good nouriſhment, were leſs.

then

then others, and by a defect in their Parents ſeed, wanted force in their fore-leggs to reſt their bodies upon them.

This belief began to take root, by ſpreading it ſelf, without the Doctors of the Countreys oppoſition; ſaying, that it were a terrible impiety to beleeve, not onely Beaſts, but Monſters were of the ſame ſpecies as they: there were more likelihood (added the leſs paſſionate) that our native Beaſts participated the Priviledges of humanity, and immortality, by the conſequence of being born in our Countrey, then a Monſtrous Animal, who ſpeaks of being born I know not where, in the Moon: and then obſerve the difference which is betwixt us and them; we walk upon four paws, becauſe that God would not truſt ſo precious a thing, upon a leſs firm ſituation; and he feared that going otherwiſe, there might ſome ill happen to the man; for which reaſon he

he took the pains for to ſeat him upon four pillars, that he might not fall; but diſdaining to trouble himſelf with the Fabrick of theſe two Bruits, he abandoned them to the Caprice of Nature; who not fearing the loſs of ſo ſmall a matter, reſted them upon two leggs.

The very Birds have not had ſuch hard meaſure as they; for at leaſt they have feathers to balance the weakneſs of their leggs, with which they caſt themſelves into the Air, when we chaſe them; when as Nature depriving theſe two Monſters of two feet, have rendered them incapable of ſcaping our juſtice.

After which, ſee how their head is raiſed towards Heaven; it is the ſcarcity that God hath inflicted them with of all things, which are ſo placed; for that ſupplicant poſture ſhews, that they complain to Heaven of their Creator, and that they begg permiſſion to accommodate themſelves after our faſhion:

but

but we have our heads downwards, to contemplate the bleſſings we are maſters of, as if there were nothing in Heaven that we need envy.

I every day heard ſuch diſcourſes as theſe at my lodge ; and in fine, they did ſo bridle the peoples opinion, concerning this Article, that it was decreed, I ſhould at moſt but paſs for a Parrat without feathers ; for they confirmed thoſe that were already perſwaded, that like a bird, I had but two leggs ; which was the reaſon they put me in a Cage, by the expreſs order of the Privy-Council.

Where every day the Queens Bird-keeper had the care of teaching me to whiſtle, as they doe here your Stares or Black-birds. Indeed I was happy in not wanting food : in the mean time, among the Sonnets with which my Spectators dayly broke my head, I learnt to ſpeak as they did : in ſhort, when I had paſt the difficulty of expreſſing my thoughts,

thoughts, I related fine conceits: the companies already entertained themſelves with nothing, but the gentleneſs of my words; and the eſteem they had of my wit, arrived to that point, that the Council was forced to publiſh an Edict, by which it was forbidden to beleeve, that I had any Reaſon; with an expreſs commandment to all perſons, of what quality or condition ſoever, not to imagine, but that it was by inſtinct, whatſoever I did, though never ſo rational.

In the interim, the definition of what I was, divided the Town in two parts; that which was of my faction, grew greater and greater every day: and in fine, in ſpight of the *Anathema* wherewith they frighted the multitude, thoſe that held with me, demanded an Aſſembly of State to end this controverſie. They were a great while about the choice of who ſhould judge the buſineſs. But the Arbiters pacified their animoſi-

ty,

ty, by equalling the number of both intereſts, who ordained, I ſhould be brought into the Aſſembly as, I was: But I was treated as ſeverely as you can imagine; my Examiners amongſt other things, queſtioned me in Philoſophy: I ſincerely told them, what heretofore my Regent had taught me; but they made nothing of confuting me with more powerful reaſons: ſo that not being able to anſwer them, I alleadged the Tenents or Principles of *Ariſtotle*; which ſtood me in no more ſtead, then my Sophiſms had done: for in two words, they diſcovered to mé the falſeneſs of them.

This *Ariſtotle*, ſaid they, (whoſe Science you ſo largely boaſt) did without doubt accommodate his Principles to his Philoſophy, inſtead of accommodating his Philoſophy to his Principles; and at leaſt, he ought to have proved them more reaſonable then thoſe of other Sects, which you have mentioned to us.

Where-

Wherefore I hope, the good Gentleman will not be angry, if we humbly kiſs his hands. In fine, when they ſaw that I did nothing but bawl to them, that they were not wiſer then *Ariſtotle*; and that I was forbidden to diſpute againſt any that denyed his Principles; They all concluded unanimouſly, that I was not a man, but a certain kind of *Eſtridge*, being that like to them I bore my head ſtraight, and that I marched upon two leggs; and in ſhort, that but for a little down, I was in every thing elſe like to them. So that the Bird-keeper was commanded to carry me back to my Cage; where I paſt my time pleaſantly enough, becauſe of their Tongue, which I had perfectly learned: the whole Court eſteemed it a great recreation, to make me prate. The Queens Women, amongſt others, did always thruſt ſome bribe into my basket; and the prettieſt of them all, having conceived

ved ſome kinde of friendſhip for me, was ſo tranſported with joy, when I entertained her in private, concerning the manners and divertiſements of the people of our Countrey, and principally of our Clocks, and other inſtruments of Muſick, that ſhe profeſſed to me with tears in her eyes, that if I were ever in a condition of flying back into our World, ſhe would willingly follow me. One morning betimes, having ſtarted out of my ſleep, I found her ratling againſt the ſticks of my Cage; Cheer up your ſelf, ſaid ſhe, for yeſterday they reſolved a War againſt the King; and I hope, in the confu ſion of their preparations, whilſt our Monarch and his Subjects are abſent, to find a means for your eſcape. How? a War, anſwered I? Do then any quarrels happen betwixt the Princes of this World, as amongſt thoſe of Ours? Pray tell me their manner of fighting.

When

When the Arbiters (anſwers ſhe) choſen by conſent of both parties, have deſigned the Time accorded for the levying of their forces, that of the March, the number of Combatants, the day and the place appointed for Battle, & all this with ſo much equality, that there is not one ſingle man more in one Army, then in the other; the maimed Soldiers of one ſide, are all in one Company; and when they come to joyn, the Marſhals of the field have a care to expoſe them to the maim'd of the other ſide: The Gyants encounter Coloſſes; Fencers, thoſe that are expert in their weapons; the valiant, the couragious; thoſe that are debilitated, the weak; the indiſpoſed, the ſick; and the robuſtious meet thoſe that are ſtrong; and if any one happens to ſtrike another then his deſign'd enemy, without he can prove it a miſtake, is condemn'd for a Coward: after the Battle is ended, they number the wounded,

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the dead, and the priſoners; for there are no fliers: if their loſs be found equal, they draw cuts who ſhall be proclaimed victorious.

But though one Kingdom had defeated their Enemy in a lawful war, yet there is hardly any thing advanced; for there be other Armies, leſs in number, of Learned and Wiſe men, of whoſe diſputations, depends wholly the Triumph or Servitude of their States.

One learned man is oppoſed to another learned man, and one wit to another wit; one Judicious man, to another Judicious Enemy: and in fine, a Triumph gained in this War, is reckoned as three victories by open force. After the Proclamation of the Victory, the Aſſembly is broke, and the Victorious Nation chuſe for their King, either their Enemies, or their former.

I could not forbear laughing, at this ſcrupulous way of combating; and I alleadged for an example a

ger Policy, the Cuſtomes of our *Europeans*; where a Monarch will wave no occaſions to overcome his Enemy : to which ſhe thus anſwered me.

Pray tell me, if your Princes doe not pretend Right, for their levying of Arms : Yes, anſwered I, and a great deal of Juſtice in their cauſe. Why then, continued ſhe, don't they chuſe Arbiters unſuſpected of partiality ? and if they be found to have as much in the one as the other, let them remain as they were, or play a game at *Pickquet*, for the Town or Province which bred the diſpute.

But why have you ſo many circumſtances in your way of Fighting? Is it not ſufficient, that the Armies are compoſed of equal numbers ? You have not much judgment, anſwered ſhe. Why, do you really beleeve, if you had overcome your Enemy hand to hand in the open field, if you were in a coat of Male, and he naked ; if he had but a Dagger, and you

you a Tuck ; in fine, if he were deprived of Arms, and you had both yours ; that he were truly vanquiſhed ? in the mean while, with all the equality you ſo much recommend in your Gladiators , yet they never fight upon equall terms : for the one will be a tall, the other a little man ; the one a skillful, the other may be never handled a ſword ; the one robuſtious, and the other weak : nay, when all theſe diſproportions ſhould be equalized, that they were as skillful, or as ſtrong one as the other, may be, yet there would be a diſadvantage on the one ſide; for,the one may have more courage then the other ; by which reaſon this raſh man will not conſider the danger,being that he may be Cholerick, that he may have more blood, and that he may have a more contracted heart, with all the qualities which create courage ; as if that, as well as a ſword, were not a weapon his Enemy wanted. He furiouſly frights

the opponent, with deſperately caſting himſelf upon him, and takes away the life of this poor man, who foreſees the danger, and whoſe heat is ſtifled in flegm, and whoſe Heart is too copious to unite the Spirits neceſſary to diſſipate that Ice, which is called Cowardiſe. And now you praiſe this man for having killed his Enemy advantageouſly; and praiſing his raſhneſs, you praiſe a ſin againſt Nature, ſince ſuch boldneſs tends to its deſtruction: and in order to what we are talking of, ſome few years ſince, there was a Remonſtrance made to the Council of war, to invent ſome more circumſpect Conſcientions rule for Combates; and the Philoſopher who gave this advice, ſpoke in this manner:

You imagine, Sirs, that you have equalized the advantages of both parties, having choſe them, both great, both expert, and both full of courage; but this is not enough, ſince that in the end the Victor muſt o-

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vercome by addreſs, by force and fortune: if it be by addreſs, he without doubt, ſtruck his Adverſary where he did not expect it, or quicker then it was likely; or feigning to hit him on the one ſide, ſtruck him on the other; and in the mean time, all this is cunning treachery, cozenage; and cozenage and treachery are not the compounds of a Gallant man: if he have Triumphed forceably, will you eſteem his Enemies overcome, becauſe he was violated? No ſure, no more then you would judge that man overcome, who by the overwhelming of a Mountain, was made incapable of gaining the victory; ſo he was overcome, becauſe at that time he was not diſpoſed to reſiſt the violence of his Adverſary: if it be by hazard that he overthrow him, it is fortune we ought to crown, he contributed nothing; and in fine, the vanquiſhed is no more to be blamed, then he that with three *Dice*,

throwing ſeventeen, yet loſt by their all running ſixes.

They all confeſt he was in the right, but that it was impoſſible, according to humane appearances, to remedy it, and that it was better to ſubmit to a little inconvenience, then abandon themſelves to a hundred greater importances.

She did not entertain me this time any longer, becauſe ſhe was fearful of being found ſo early alone with me : It is not, that impudicity is there a crime; quite contrary, except convinced Malefactors, all men have power over all Women, and in the ſame manner, a Woman may ſue a man, who had refuſed : but ſhe durſt not publickly frequent me, becauſe ſome of the Council had ſaid in the laſt Aſſembly, that it was chiefly the Women, that publiſht that I was a man, cloaking with that pretext, the deſire they had of proſtituting themſelves to beaſts, & ſhame-

leſly

leſly with me, to commit ſins againſt nature; which was the reaſon that I was a great while without ſeeing her, or any of her ſex. In the mean while ſome had renewed the doubt of what I was; for when I thought of nothing but dying in my Cage, they came to fetch me once more to give me audience: I was then interrogated in the preſence of a great many Courtiers, upon ſome point of Moral Philoſophy; and my Anſwers, as I beleeve, did ſomething ſatisfie them, for he that did proceed, did largely expound to me his opinions concerning the Structure of the World. They ſeemed very ingenious to me; and if he had not proceeded to its Origine, which he held Eternal, I had beleeved his Philoſophy much more reaſonable then ours. But aſſoon as I heard him ſuſtain an imagination ſo contrary to our faith, I quite broke with him, at which he onely laught; which obliged me to ſay, that ſince they pro-

ceeded ſo far, I began to beleeve that their World was but a Moon; but ſay they all, You ſee Earth, Rivers, and Seas, and what can all this be? No matter, ſaid I, *Ariſtotle* aſſures us, that it is but a Moon; and if you had ſaid the contrary in the Schools where I was brought up, they would have hiſt at you: at which they all burſt into a great laughter; you need not ask, if it were out of ignorance; but in the mean time I was conducted to my Cage.

But other Wits, more tranſported then theſe, who were advertiſed that I durſt ſay, the Moon from whence I came was a World, and that their World was a Moon; did beleeve, that this would furniſh them with pretext enough to condemn me to the water; which is their manner of exterminating people that are ſo impious. Wherefore they in a body went to make their complaint to the King, who promiſed them juſtice, and ordered

me

me to be brought again before the Court.

I was then uncaged the third time, and the moſt Ancient began to plead againſt me : I doe not well remember his Speech, becauſe I was too much frighted, to receive the notes of his Voice without diſorder; as alſo, becauſe he made uſe of an inſtrument to declame with, which deafn'd me : it was a trumpet which he had choſen, becauſe the violence of that Martial ſound, ſhould excite them to my death , and ſo to hinder by that emotion of their Spirits, that reaſon ſhould not act her part ; as it happens in our Armies, where the noiſe of the Drums and Trumpets hinders the Soldiers from reflecting upon the importance of their lives. When he had done , I roſe up to defend my cauſe; but I was delivered by an accident, which will ſurpriſe you : As I had juſt opened my mouth to ſpeak, a man who with much ado had paſt through the crowd of the people, came

came and caſt himſelf at the Kings feet, and rowld himſelf a great while upon his back in his preſence. This action did not at all ſurpriſe me, for I knew it was the poſture they put themſelves in, when they would diſcourſe in publick; I onely forgot my own ſpeech, to liſten the more attentively to his.

O ye Juſt, ſaid he, hear me: You cannot condemn this man, this Ape, or this Parrot, for ſaying that the Moon from whence he comes, is a World; for if he be a man, though he be not come from the Moon, ſince all men are free, is not he free to imagine what he pleaſeth? What, can you conſtrain him, not to have Viſions as well as you? You may force him to ſay, the Moon is no World, but not to beleeve ſo: for, to beleeve a thing, there muſt certain poſſibilities preſent themſelves to ones imagination, more inclining to the Yea, then to the Nay; and except you furniſh him with thoſe like-

likelihoods, or that they unforced offer themſelves to his Reaſon, he may tell you, that he beleeves it, though he never doth.

Now I will demonſtrate to you, that you ought not to condemn him, if you place him in the Catalogue of Beaſts; for, ſuppoſe him a creature without Reaſon, could you pretend to any your ſelves, if you ſhould condemn him for ſinning againſt it? He ſaid, that the Moon was a world; now Beaſts onely acting by inſtinct of Nature, it is Nature ſays it, and not he; and to beleeve that wiſe Nature, who hath made the World and the Moon, ſhould not know what it is her ſelf; and that you who derive all your knowledge from her, ſhould more certainly know it, were very ridiculous. But if your paſſion ſhould make you deny your Principles, & that you ſhould ſuppoſe that Nature did not onely guide Beaſts, at leaſt bluſh at inquietudes which are cauſed in you, by the capriciouſneſs

neſs of a Beaſt : really, Sirs, I beleeve if you ſaw a man of ripe yeers buſie himſelf with the Politick Government of *Piſmires*, ſometimes in ſtriking one who had overthrown his companion ; another time in impriſoning another, for the theft of a Barly-corn from his neighbour; then to arraign another, for quitting her eggs ; you would beleeve him mad, to trouble himſelf with matters ſo much below him, and to pretend to reduce to Reaſon, Animals that never had any : How then will you defend, moſt Venerable Aſſembly, the intereſt you take in the capriciouſneſs of this little Animal ? Yee Juſt, I have ſaid.

Aſſoon as he had ended, a certain Muſical applauſe made the hall ring; and after all their opinions had for a quarter of an hour had diſputed, the King pronounced,

That hereafter I ſhould be cenſured a man, and as ſuch ſet at liberty, and that the puniſhment of drown-

ing

ing, ſhould be reduced into an ignominious forfeit; for in that Countrey there are no honourable ones; by which forfeit I was obliged to unſay publickly, that the Moon was a World, becauſe of the ſcandal it might have cauſed by the newneſs of the opinion in weak Spirits.

This ſentence being pronounced, they lifted me out of the Palace, and cloathed me moſt richly, though ſcornfully; they carried me upon the Tribunal of a ſumptuous Chariot, in which I was drawn by four yoakt Princes, and they made me pronounce this in all the publick places of the town:

People, I declare to you, that this Moon is not a Moon, but a World, and that the World below, is no World, but a Moon: this is what the Council thinks fit you ſhould beleeve. After I had cryed this in the five great places of the City, I perceived my Advocate, who preſented me his hand to lift me down:

I wondred very much to finde him; when I had well weigh'd him, that it was my courteous Spirit, we were an hour in imbracing one another: Come, come to my houſe, ſays he; for to return to Court after a ſhameful ſentence, were to make your ſelf be lookt upon with an ill eye; and I muſt tell you, that you had ſtill remained amongſt the Apes and Monkeys, as the *Spaniard* doth, if I had not in all Companies, publiſht the vigor and force of your underſtanding, and laboured in deſpight of your Enemies, the Protection of the great Ones for you.

The period of my thanks was alſo that of our journey, for we were then entring his doors: he entertained me till ſupper-time, with all the devices he had uſed to force my Enemies, in deſpight of their moſt ſpecious pretexts with which they had gull'd the people, to deſiſt from ſo unjuſt a proſecution: but when we were

were told that they had ſerv'd in ſupper, he adverti ſed me, that he had invited two Profeſſors of the Academy to keep me company : I will make them fall, ſaid he, upon the Philoſophy which is taught in this World, by which means you ſhall ſee the Son of our Landlord ; it is a young man, as full of wit, as I ever met any ; he would be a ſecond *Socrates*, if he could govern his Lights, and not bury in vice, the Graces with which God continually viſits him ; for he affects a Libertining, by a Chimerical oſtentation, to acquire the reputation of a Wit : I took my lodging here, to ſpy out the occaſion of inſtructing him ; he held his tongue, to leave me in my Cue, the liberty of talking : then he made a ſign that they ſhould diſrobe me of my ſhameful Ornaments, with which I ſtill gliſtered; which was no ſooner effected, but the two Profeſſors entred, and we went to ſit down where the cloath was ſpred,

where

where we found the youth he talkt of, already at his meal: they ſaluted him profoundly, and uſed him with an high reſpect, as a ſlave uſeth his Lord and Maſter: I demanded the the cauſe, of my Spirit; who ſaid, it was becauſe of his age; becauſe that in that World, the aged bear all ſort of reſpect to the young; nay more, Parents obey'd their children, aſſoon as by the advice of the Synod of Philoſophers, they had attained to Reaſon. You wonder, ſaid he, at a cuſtome ſo contrary to that of your Countrey, but it is not at all repugnant to Reaſon; for in your Conſcience, is not a young man, who is hot in the force of imagination, of judgment, and execution, fitter to govern a Family, then an infirm bundle of threeſcore yeers, beſotted, whoſe imagination is frozen by threeſcore winters, and who governs himſelf but by what you call Experience of happy ſucceſſes, which in the mean while, are but meer

meer effects of hazard, againſt all rules and Oeconomy of humane Prudence? For judgment there is alſo as little, though the People of your World make an Idol of old Age. But to diſabuſe them, they muſt know, that what is call'd Prudence in an old man, is nothing but a pannical apprehenſion, and a mad fear of acting nothing but what they have already ſeen done: ſo that when he doth not hazard a danger, where a young man had loſt himſelf, it is not that he fore-judged the Cataſtrophe, but that he wanted fire to warm the noble parts, which make us dare; whereas the boldneſs of that young man was as a pledge of the efficaciouſneſs of his deſign, becauſe that order which makes the promptitude and facility of an execution, was that which thruſt him upon that enterpriſe. For execution, I ſhould wrong your judgment, if I went about to convince you with proofs; you know, youth only is fit

for action; which will enough perſwade you to it: Pray tell me, why doe you reſpect a couragious man, but becauſe he can avenge your injuries, and repel your oppreſſors? and is it for any conſideration, but meer habit, that you conſider him where a Battalion of ſeventy *Januaries* hath frozen his blood, and kill'd with cold all the noble Enthuſiaſms that young men are warmed with? when you yeeld to the ſtronger, is it not becauſe that he ſhould be obliged to you, when you know you can no longer diſpute the victory with him? But why ſhould you ſubmit to him, when idleneſs hath melted his muſcles, debilitated his arteries, evaporated his Spirits, and dried the marrow in his bones? If you adored a woman, would it not be becauſe of her Beauty? But to continue your adorations when old age had made her a Phantaſm, which repreſents nothing but the hideous picture of Death, were very ſtrange. In fine,

when

when you love a man of Spirit, it is becauſe by the vivacity of his Genius, he penetrates into a turbulent buſineſs, and ſtraight untangles it; that he can defray by his good words the Aſſembly of the richeſt Carat, and that he could digeſt the Sciences in one thought: and yet you would continue your eſteem, when his worm-Organs ſplit his weak noddle, heavy and inoportune to good company, and when he rather reſembles a Fairy Deity, then a reaſonable man. By which (my ſon) you may conclude, it is fitter young men ſhould manage the government of Families then old; and the rather, becauſe that according to your Maximes, *Hercules*, *Achilles*, *Epaminondas*, *Alexander*, and *Cæſar*, the moſt of which died before fifty years of age, ſhould have merited no honours, being by your account too young; when their youth was the onely cauſe of their admirable actions, which a more advanced age

would have fruſtrated, becauſe it would have wanted ardour and promptitude, the Authors of ſuch high Succeſſes. You ſay true, all the Laws of our World, loudly proclaim the reſpect we owe old Age; for thoſe that introduced thoſe Laws, were old men; who juſtly feared, that the young men ſhould depoſe them from their uſurpt Authority.

You owe nothing to your mortal Architecture but your Body; your Soul coms from Heaven, and it was in the power of hazard, to have created your father your ſon, as you now are his: Nay, how do you know, but that he hath debarr'd you the inheritance of a Diadem? May be your Soul departed Heaven with a deſign of inhabiting the *King of the Romans*, in the belly of the Empreſs, where may be to ſhorten her journey, ſhe lodged: No, no, God would not have blotted you out of the calculation he made of Mankinde,

kinde, though your father had died a little boy : but who knows if you had not been the work of ſome great Captain, who would have aſſociated you with his Glory, as well as his goods ? ſo that you are no more obliged to your father for the life he gave you, then you would be to a Pirate, who ſhould chain you to the Bank, that he might there feed you : Nay, I will ſuppoſe he had ingendered you a Prince or King ; a Preſent loſes its merit, when it is not left in the receivers choice of receiving it or no ; Death was given to *Cæſar* and to *Caſsius*, and *Caſsius* was obliged to the ſlave of whom he begged it ; ſo was not *Cæſar* to his murderers, who forced him to accept that unwelcome gift. Did your father conſult your will, when he embraced your Mother ? Did he ask you if you had a minde to ſee this age, or to wait for another ? If you would be contented to be the ſon of a ſot, or if you had the ambition to derive

your ſelf from a gallant man ? But alas ! you who were moſt concern-ed in the buſineſs, were he who was leaſt conſulted. May be then, if you had been lockt up in any place but in the Matrix of the Idea's of Nature, and that your birth had been in your option, you had ſaid to the *Parca*, My dear pretty Lady, take the ſpindle of another in hand, it is a great while ſince I am in the num-ber of nothings ; and I had rather re-main ſo a hundred yeers longer, then to be to day, to repent to morrow. And yet this you muſt paſs through ; your begging to return to the long black houſe from whence you were hal'd, ſignified nothing ; for they ſeemed to underſtand you cry'd for the teat.

Theſe are the reaſons, my ſon, why fathers bear a reſpect to their chil-dren : I know that I have inclined to the childrens ſide more then Juſtice required, and that in their favour I have a little ſpoken againſt my Con-

ſcience; but being willing to correct that pride with which ſome Parents brave their childrens weakneſs, I have done as they who vvill ſtraight-ena crooked tree, draw it on the other ſide, that between two contorſions, it may affect ſtraightneſs: ſo I have made fathers render to their children vvhat they took from them, by taking away ſomething that belonged to them, that they might another time be contented with what's their own. I know that by this Apology I have choak'd all the old fathers: but let them remember they vvere children before they vvere fathers; and that it is impoſſible but that I have ſpoke extreamly to their advantage, ſince they were not found under a Cabbage: But in fine, whatſoever happens, and though my Enemies ſhould range themſelves in battalia againſt my friends, it can be but well for me, for I have obliged all men, and have diſobliged but the half.

At theſe vvords he held his tongue, and our Landlords ſon began in this manner : Permit me, ſaid he, ſince by your care I am inſtructed in the Original Hiſtory , Cuſtomes, and Philoſophy of the World of this little man, to add ſomething to what you ſaid , and that I may prove that children are not obliged to their fathers for their Generation, becauſe that they were obliged in Conſcience to get them.

The moſt ſtrict Philoſophy of their World confeſſes , that it is more advantageous to die, ſince to die you muſt have liv'd, then to have had no being : then not to give a being to that Nothing, were worſe then giving death. I am more faulty in not peoducing it, then in killing it if it were produced. Yet, my little man, thou wouldſt beleeve it an unpardonable parricide to ſtrangle thy ſon ; really, it would be enormous : but it is much more execrable not to give a being to what can re-

receive it. For that child thou depriveſt of light for ever, would have had the ſatisfaction of enjoying it ſome while : Nay, and we know that it is deprived but for ſome ages ; but thoſe poor forty Nothings of which thou mayeſt have made forty good Souldiers for thy King, thou maliciouſly depriveſt of life, and ſuffer'ſt them to corrupt in thy reins, with the hazard of an Apoplexy, which will be thy death.

But this did not at all ſatisfie me ; which I witneſſed with three or four ſhakes of my head : But our Teacher held his tongue, for our ſupper was ready to fly away.

We did then ſtretch our ſelves upon ſoft quilts, covered with great carpets, and a young ſerving-man having taken the oldeſt of our Philoſophers, did conduct him into a little parlour apart, from whence my Spirit begg'd him to come aſſoon as he had ended his meal.

This fancy of eating apart, inſpired

red me with the curioſity of demanding the cauſe he will neither accept the ſmell of meat nor herbs, if they doe not die of themſelves, beleeving them ſenſible of pain : I do not ſo much wonder, ſaid I, that he abſtains from fleſh, and all things that have a ſenſitive life ; for in our World the *Pythagoreans*, nay, and ſome holy *Anchorites* uſe this rule : but for example, not to dare to cut a Cabbage for fear of hurting it, ſeems very ridiculous to me. But I (anſwered my Spirit) finde a great deal of Reaſon in this opinion.

For that Cabbage which you ſpoke of, had it not as well as you, an exiſtent being in Nature ? And is ſhe not mother to you both ? Nay, and it ſeems ſhe hath more neceſſarily provided for the vegetable, then the rational ; ſince ſhe hath remitted the Generation of a man to the capriciouſneſs of his father, and can according to his pleaſure get him or not get him ; a rigor with which ſhe

hath

hath not treated the Cabbage ; for inſtead of remitting it to the will of the father to generate the ſon, as if ſhe had more feared the loſs of the Cabbages ſpecies, then that of man, ſhe conſtrains them, whether they will or no, to give a being to one another ; and not like men, who do fantaſtically generate when the freak takes them, and who in their lifetime ſurpaſs not the number of above twenty ; whereas each Cabbage can produce forty thouſand. And yet we tickle our ſelves with the imagination, that nature is more affected to Mankinde then to this Cabbage : being incapable of paſſion, ſhe can neither love nor hate any thing ; but if ſhe were ſuſceptible of love, ſhe would rather affect this Cabbage, which you know cannot offend her, then man, who would deſtroy her if he could : to which you may add, that man cannot be born guiltleſs, being a member of the firſt Criminal ; but we know

that

that the firſt Cabbage did not offend his Maker. Now if you will ſay that we were formed *ad Imaginem Dei*, which the Cabbage is not; which grant it be true, we have blotted out that likeneſs in our Souls, wherein we reſemble him; ſince there is nothing ſo contrary to God as ſin. Now if our Soul be no longer his Image, we are no more like him in our hands, feet, mouth, forehead, and ears, then the Cabbage is in its leaves, flowers, ſtalk, pith, or head. Doe not you really beleeve, that if that poor Plant could ſpeak, it would ſay, Man (my dear Brother) what have I done to thee to merit death? I onely grow in gardens, nor am I ever found in deſert places, where I may live in ſecurity; I diſdain all other ſocieties but thine, and I am ſcarce in thy garden, when to ſhew thee my complacency, I blow, I ſtretch out my arms to thee, and I offer thee my children in grace; and for the requital of my cour-

courteſie, thou makeſt my head to be cut off: Theſe are the diſcourſes a Cabbage would hold, if it could expreſs its meaning. What, and becauſe he cannot complain, may we juſtly doe him all the wrong he cannot reſiſt? If I find a miſerable man bound, may I kill him, becauſe he cannot defend himſelf? Quite contrary; his weakneſs would aggravate my cruelty: and though this poor Creature be diſrobed of all our advantages, yet it deſerves not death; and of all the gifts of being, it hath but that of increaſe, which we cruelly deprive it of; the ſin of maſſacring a man, is not ſo great, becauſe one day he muſt revive, as that of cutting a Cabbage, who can never hope another life: You annihilate the Cabbage in cutting of it; and in killing a man, you doe but change his manſion: Nay, I'le ſay more, ſince God doth equally cheriſh all his works, and that he hath equally divided his favours be-

tween

tween us and Plants, we ought to have an equal eſteem for them as our ſelves. It is true, we were firſt born ; but in Gods family there is no birth-right ; and if the Cabbage ſhare not with us in the bleſſing of immortality , it hath certainly ſomething elſe to recompenſe the ſhortneſs of its being : may be, it is an Univerſal Intellect, or a perfect knowledge of all things in their Cauſes. For which cauſe, the Wiſe Director of all things hath not given them Organs like ours, who have but a ſimple reaſoning, weak, and often deceitful ; But others, more ingeniouſly framed, ſtronger, and more numerous, which ſerve for the operation of their ſpeculative entertainments. May be, you will ask me, when they ever communicated to us any of thoſe high thoughts : But then tell me, who ever taught us certain Eſſences, which we admit above us, with which we have no relation or proportion, and whoſe exiſtence

iſtence we as hardly comprehend, as the Intelligence ; and the manner that a Cabbage is able to expreſs himſelf in, to his like, and not to us, is, becauſe our ſenſes are too weak to penetrate ſo far.

Moſes the greateſt of all the Philoſophers, and who drain'd the knowledge of Nature, in Natures very ſource, ſignified this truth, when he ſpoke of the tree of Knowledge, under which Ænigma he would teach us, that Plants did poſſeſs the perfecteſt Philoſophy. Remember then, O thou the Proudeſt of all Creatures, that though a Cabbage ſays nothing, when thou cutſt it, yet he pays it with thinking. But the poor Vegetable wants Organs to howl as you would do, or fret, or cry ; yet it hath thoſe by which he complains of the wrong you do him, and thereby draws the vengeance of Heaven upon you. If you inſiſt asking me, How I know that Cabbages have theſe fine thoughts ? I'll ask you,

How

How you know, that they have them not ; and that in imitation of you, one of them doth not ſay, in cloſing himſelf to his neighbour, *I am*, Mr. Wrinkled Cabbage, *Your moſt humble ſervant* ?

As he was in this part of his diſcourſe, the young boy that had led out our Philoſopher, led him in again : Why, how now, ſupt already ? cry'd my Spirit to him : yes, anſwered he; and ſomewhat the ſooner, becauſe the Phyſiognomiſt permitted me to take of yours. Our young Landlord ſtaid not till I askt him the explication of this Myſtery. I ſee very well that this manner of living amazeth you; Know then, though that in your World they are more neglectful of their health, yet is not this rule to be deſpiſed.

In every houſe there is a Phyſiognomiſt entertained by the Publick, which is ſomewhat like that you call Doctors, but that he governs onely the healthful, and that he judgeth by

by what means he ought to treat us, either by proportion, figure, Symmetry of our members, by the lines of the face, tincture of the fleſh, the ſoftneſs of our skin, the agility of the body, the ſound of the voice, the colour, force, and laſtingneſs of our hair: Did not you lately take notice of a man of little ſtature? it was the Phyſiognomiſt of the houſe, who gaz'd upon you ſo; aſſure your ſelf, that he diverſified the exhalations of your dinner, according to what he found in your Complexion. Doe but conſider how different your Couch is from the reſt of ours; without doubt, he judgeth your temper of much another nature, ſince he ſo much feared the fume of theſe little Birds ſhould communicate it ſelf to your noſtrils, or that your fumes ſhould trouble us; and you ſhall ſee that at night he will chuſe your flowers with as great circumſpection. All this while I made ſigns to my young Land-lord, to oblige the

Philoſophers to fall upon ſome Chapter of the Science they profeſſed; who moſt friendly, ſtraight offered the occaſion: wherefore I will not trouble you with the Diſcourſe or Prayers, which were the Prologues of this Treatiſe; and indeed, the medly of ſerioufneſs and Rallery, were too excellent to be imitated. But in fine, friendly Reader, the laſt of the Doctors that came in, continued in this ſort.

I muſt now prove, that there are infinite worlds, in an infinite world: Repreſent then to your ſelf the Univerſe like a great Animal, and that the Stars which are Worlds, are in that great Animal; as they being great Animals, ſerve reciprocally to other Animals, as we our Horſes, *&c.* And that we in our turns are worlds to certain creatures, which are without compariſon leſs then us; as certain vermine, lice and little worms, which may be the ground for more imperceptible ones; and ſo that we

each in particular appear a great World to this little People. May be, our fleſh, our blood and ſpirits, are nothing but a conjuncture made of little Creatures, who there entertain themſelves, lend us motion by their own, and blindly ſuffer themſelves to be ruled by our will, which is their Coachman, conduct us our ſelves, and altogether produce that we call life : for, pray tell me, is it hard to beleeve, that a louſe takes your body for a World, and that when one of them hath travelled from one of your ears to the other, for his companions to ſay, that he hath travelled to the two ends of the World, or that he hath made a courſe frome one Pole to the other ? Yes, without doubt, this little people take your hair for the foreſt of that Countrey ; Pores fill'd with ſweat or liquor, for fountains ; Bubes or pimples, for lakes or ponds; and Apoſthumes, for Seas ; and defluxions, for Deluges : when you

comb your ſelf forwards and backwards, they take it for flowing and ebbing of the Ocean. Doth not the itching prove what I ſay ? The worm that cauſeth it, is it any thing elſe but one of thoſe little Creatures, that hath deprived it ſelf from all ſociety, to eſtabliſh it ſelf a Gyant in its own Countrey ? If you ask me, Why they are bigger then other imperceptibles ? I muſt ask you, Why Elephants are bigger then we ? or *Iriſh*-men then *Spaniards* ? As for the Bliſters or Dander, which you are ignorant of, they muſt either arrive by the corruption of their Enemies, which theſe little Gyants have maſſacred, or that the plague hath produced them, by the want of food for which the ſedious have quarrelled, and have left nothing in the field but mountains of dead Corps ; or that this Tyrant, having chas'd all about him away, who with their bodies dam'd up his pore, hath given our liquid paſſage,

which

which being ſtray'd out of the Sphere of our circulative blood, remains corrupted. May be, I may be askt, Why one louſe or worm produceth ſo many more? which is not hard to conceive; for as one revolt procures another, ſo theſe little people by the ill example of their ſeditious companions, do each aſpire to Empire, and kindle every where war, maſſacre and hunger. But you will ſay, that ſome people are not ſo ſubject to itching as others, and yet we equally poſſeſs theſe little things, ſince we ſay, that it is theſe that compoſe our life. It is true, for we may perceive, that flegmatick people are leſs ſubject to ſcratching, then the Cholerick, becauſe that the people ſympathizing with the Climate they inhabit, are leſs active in cold bodies, then others warmed by the temper of their Region, who frisk and ſtir, and cannot quietly remain in one place; whence it proceeds, that the Cholerick man is more de-

licate then the phlegmatick, being animated in more places ; and the Soul being the action of thoſe Creatures, he is capable of feeling in all thoſe places where this little Creature ſtirs ; whereas the flegmatique wanting heat, cannot by reaſon of his coldneſs, in many places at once, give action to thoſe little Creatures; and thereby is leſs Univerſally ſenſible. And to prove more plainly this Univerſal wormineſs, doe but conſider when you are hurt, how the blood ſtraight flows to the wounded part ; your Doctors ſay, it is ſent by provident Nature to ſuccour the debilitated parts ; which ſhould make us conclude, that there is beſides the Soul and the underſtanding, a third intellectual ſubſtance in us, who enjoys its functions and Organs apart. Wherefore I think it more probable to ſay, that thoſe little Animals finding themſelves aſſaulted, preſently ſend to demand ſuccour of their neighbours; &

being

being arrived from all parts, and the countrey being incapable of ſo much company, they either die with hunger, or are ſmothered in the preſs : this mortality happens, when the Apoſthume is ripe : for to teſtifie that theſe Creatures are then dead, the rotten fleſh becomes inſenſible ; and if bleeding often ordained for to divert the fluxion, doth do any good, 'tis becauſe having loſt much by the orifice which theſe little Creatures endeavored to ſtop, they refuſe to aſſiſt their Allies, having but enough wherewithal to defend themſelves at home.

Thus he ended ; and when the other Philoſopher ſaw our eyes fixt upon his, to exhort him to ſpeak in his time :

Men, ſaid he, ſeeing you are curious to teach this little Animal (our like) ſomething of the Science we profeſs, I will now dictate a Treatiſe, which I ſhall be willing to produce unto him, becauſe of the light

it gives to the Intelligence of our Phyſick; it is the explication of the Eternal Origine of the World. But being much preſt in the working of my bellows, you will pardon the time, ſince I'll promiſe you aſſoon as ever it is arrived where it ought to be, I will largely ſatisfie you.

At theſe words, the ſon of the houſe called his father to know what a clock it was; who having anſwered, that it was paſt eight, he askt him in paſſion, why he had not advertiſed them at ſeven, as he had commanded him; and that he knew that the houſe removed to morrow, and that the walls of the Town were ſo already: ſon, anſwered he, ſince you were at table, there is an expreſs prohibition publiſhed of parting till the next day after to morrow: no matter, anſwered the young man, you ought blindly to obey, and not to penetrate into my orders, and only to remember what I had commanded you: quick, go and fetch your

your picture ; which when he had brought, the young man took it by the arm, and whipt it a whole quarter of an hour together. Thou good for nothing (he continu'd) for puniſhment of your diſobedience, I will make you ſerve every one this day for a laughing-ſtock ; for which effect, you ſhall go upon two leggs : the poor man went forth quite diſconſolate, and his ſon excuſed his tranſport unto us.

I had much adoe, though I almoſt bit my lips thorow, to forbear laughing at ſo pleaſant a puniſhment ; wherefore to break off this mad Pedantiſm, which would ſurely have made me burſt out at laſt, I beſeecht him to tell me, what he meant by the voyage of the Town, of which he had lately ſpoke ; and if the houſes and walls travelled ? He anſwered me, Amongſt our Towns, dear Stranger, there be Motional and Fundamental ; the Motional ones of that we are now in, are made as I ſhall

now

now tell you: the Architecture as you ſee of each Palace upholds it upon light wood ; we make it upon four wheels: in the thickneſs of one of the walls, he puts ten great pair of bellows, whoſe ſnowts paſs by an Horizontal line thorow the laſt ſtory from one pinacle to the other; ſo that when they would remove the Town to another place (for they change the Air each ſeaſon) each one unfolds on one ſide of his houſe large ſayls, juſt before the pipes of the bellows; then having bent a ſpring to make them play, their houſes, in leſs then eight dayes, by the continual guſts which thoſe windy Monſters vomit, are driven a hundred leagues: as for thoſe we call ſtable, they are almoſt like your Towers, except that they are of wood, and that they are pierced in the Centre, by a great and ſtrong Vice, which goes from the top to the bottom, to mount or diſmount them at pleaſure.

Now the earth is hollowed as deep

deep as the houſe is high; and it is all ordered in this manner, becauſe that aſſoon as the froſts begin to harden the Earth, they may ſink their houſes, where they are ſheltered from the malice of the Air; but as ſoon as the ſweet breathing of the Spring begins to ſoften it again, they mount into the light by the means of this great Vice I ſpoke of. I entreated him, ſince he had already had ſo much goodneſs for me, and that the Town was removed not till after the morrow, to tell me ſomething of that Eternal Original of the Worlds of which he had a little before ſpoke; & I promiſe you, ſaid I, in recompence thereof, aſſoon as I ſhall be returned into the Moon, from whence my Governour (pointing to my Spirit) will tell you I am come, I will ſow your glory, in recounting the rare things you have told me: I ſee that you laugh at that promiſe, becauſe you doe not beleeve the Moon I ſpeak of to be a World, and me an

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inhabitant thereof; but I can aſſure you, that the people of that World, who take this for a Moon, will laugh at me when I ſhall tell them, that it is a World, and that there are fields and Inhabitants. He anſwered me with a ſmile, and thus purſued his Diſcourſe.

Since we are conſtrained, when we have recourſe to the Original of that Great All, to fall into three or four abſurdities; it will be neceſſary to take the way where we ſhall be leaſt apt to ſtumble: I then ſay, that the firſt obſtacle that ſtops us is, the Eternity of the Worlds; and the Wit of man not being ſtrong enough to conceive it, and being no abler to imagine it, then that great Univerſe, ſo fine, ſo well ordered, being made by its ſelf, they have recourſe to Creation. But it is like him that leaps into the River, for fear of being wet by the Rain; they ſave themſelves from the arms of a Dwarf, to fall into the mercy of a Gyant; nay,

they

they doe not ſave themſelves neither; for that Eternity which they take from the World, becauſe they cannot comprehend it, they beſtow upon God, as if he had need of that preſent, or as if it were eaſier to imagine it in the one then the other: for, pray tell me, who did ever imagine any thing could be made of nothing? Alas, between nothing and an Atome, there are preparations ſo infinite, that the quickeſt Brain cannot penetrate into it; therefore to ſcape this inexplicable Labyrinth, you muſt admit an Eternal matter with Gods. But you will anſwer me, when I have admitted this Eternal matter, How did this *Choas* range it ſelf in this manner? Well, I will now explicate it unto you.

My little Animal, you muſt after having Mentally divided each little viſible Body into an infinite many inviſible Bodies, imagine that the infinite Univerſe is compoſed of nothing but theſe infinite Atoms, moſt

ſolid,

ſolid, moſt incorruptible, and moſt pure; of which ſome are Cubiques, others Parallelegrams; others Angular; others round; others ſharp or pointed; others Pyramidical; others Exagons, and others Ovals; all which act diverſly according to their figure: To prove which, put an Ivory Bowl very round upon a very even place, at the leaſt impreſſion you ſhall beſtow upon it, it will be a quarter of an hour without lying ſtill; to which I add, that if it were as perfectly round, as ſome of thoſe Atoms are, and the ſurface upon which it is put perfectly even, it would never reſt. If art then can incline a Body to perpetual Motion; Why ſhall not we beleeve Nature can do it? it is ſo of the other Figures; ſome whereof, as the ſquare, require a laſting repoſe; others, a motion on one ſide; others, half motions, as trepidations; and the round, whoſe being is motion, meeting in conjunction with the Pyramidical,

dical, may be makes what we call Fire, becauſe Fire doth not only act without repoſe, but alſo pierces and penetrates eaſily : the Fire moreover hath different effects, according to the overture and qualities of the Angles, when the round Figure is joyned ; as for example, the Fire of Pepper, is another thing then the Fire of Sugar ; and that of Sugar, then that of Cinnamon ; that of Cinnamon, then that of a Clove ; and this laſt, then that of a Faggot. Now the fire which is the conſtructor of the parts, and the whole of the Univerſe, hath puſht and gatheed into an Oak, the quantity of Figures neceſſary to compoſe an Oak.

But you will ſay, How can hazard have gathered together in one place all things neceſſary to produce this Oak ? I anſwer you, that it is not ſtrange, that matter ſo diſpoſed ſhould produce an Oak, but that it would have been a greater wonder,

if

if things being ſo diſpoſed, the Oak had not been produced ; ſome few leſs of certain Figures, it would have been an Elm, a Poplar, a Willow ; and ſome fewer then theſe , it had been the ſenſitive Plant, an Oyſter, a Worm, a Fly, a Frog, a Sparrow, an Ape, a Man. If having flung three dice upon the table, two of them happen to be raſle, or all, three, four, and five ; or two, ſix and one ; would you call this a great Miracle ? to each Die, ſuch chance arrived, when there were ſo many others : O the great Miracle ! three Dice that made a ſequence : O the great miracle ! there is two ſixes, and the bottome of the third. I know that being a wiſe man, you would never make theſe examinations ; for ſince there is but a certain quantity of numbers upon the Dice, it is impoſſible but ſome muſt happen : and after all this, you wonder how this matter mingled *pell-mell* by the caprice of hazard, can produce a man ;

ſince

ſince there is ſo many things neceſſary for his conſtruction. Do you not then know, that this matter tending to the forming of man, a million of times hath been ſtaid? ſometimes, in forming a ſtone; ſometimes, lead; ſometimes, coral; ſometimes, a flower; ſometimes, a Comet; and all this, either becauſe of more or leſs Figures, neceſſary or unneceſſary for the fabrick of a man: ſo it is no wonder amongſt an infinite of matters that change and are inceſſantly ſtirring, they have lighted upon the conſtruction of ſome few Animals, Vegetables, and Minerals, which we ſee no more then if in a hundred throws with the Dice, we ſhould throw once in and in. It is alſo impoſſible that in this agitation nothing ſhould be formed; and yet this muſt be always admired at by ſome fantaſtical fellow, who knows not how little he wanted of being ſomething elſe. When the great River turns a Mill, conducts the

of a Clock, and the little River rowls away, and that ſometimes *incognito*, amongſt the thick reeds. You will ſay, that this great River had Wit, becauſe it met with things diſpoſed for theſe fine works; for, if the Mill had not been placed in this current, it had never pulverized the corn; or if it had not likewiſe met the Clock, it would hardly have marked the flowers; and if the little River had met the ſame obſtacles, it had without doubt, effected the ſame Miracles. Juſt ſo it happens with the fire, which moves of its ſelf; for having found the Organs fit for the neceſſary agitation to reaſon, it reaſoned; when it onely found them proper to feel; it onely felt, when proper to Vegetation, it Vegetated: to prove which, burſt the eyes of a man, the fire of whoſe Soul makes him ſee, and he will leave ſeeing, as our great Clock will leave marking the flowers, if you confound the wheels.

In fine, theſe firſt and indiviſible Atoms, compoſe a Circle, upon which without difficulty move the moſt cumberſome difficulties of Phyſick; nay, the very operation of the ſenſes, which no body yet could conceive, I will eaſily explicate by theſe little Bodies; let us begin with our ſight, which as the moſt incomprehenſible, deſerves our firſt debate; I conceive it is occaſioned when the tunique of the eyes, whoſe pores are like glaſs, tranſmit that fiery duſt, which is called viſual Rays, and that it is ſtopt by ſome opaque matter, which caſts them back again; then meeting in their way the image of what repercuſt them, and that image being nothing but an infinite number of little bodies, which are continually exhaled in an equal ſuperficies with the ſubject beheld, they throng it with them back to our eye. I know you will object, that a Glaſs is an Opaque Body, very much cloſed; and yet inſtead of driving back thoſe other

little Bodies, it ſuffers it ſelf to be pierced : But my anſwer is, that the pores of the glaſs is of the ſame Figure, as the Atoms of Fire, which pierce it; & as a wheaten ſieve is not proper to ſift oats, nor an oaten one to ſift wheat; ſo a box of fir, though very thin, that lets ſound penetrate it, yet admits not the ſight to do the ſame; and a piece of Criſtal that is tranſparent to the ſight, will admit no penetration with your finger. I could not hold interrupting of him; a great Poet and Philoſopher of our World, ſaid I, hath ſpoke after *Epicurus*, and he after *Democritus*, almoſt like you of theſe little Bodies; wherefore you doe not much amaze me with this diſcourſe; & I beſeech you, in untwining of it, tell me, how you will by theſe principles explicate the manner of repreſenting your ſelf in a glaſs: that is very eaſie, replied he; for imagine to your ſelf that thoſe fires of your eyes having paſt through the Glaſs, and finding behinde it a Body

not

not tranſparent, which rejects them, they return the ſame way they came; and finding thoſe little Bodies travelling in an equal ſuperficies upon the Glaſs, they recal them to our eyes; and our imagination, warmer then any other of the faculties of our Soul, attracts the moſt ſubtle of them, wherewith ſhe ſhapes at home a picture in little.

The operation of hearing is not harder to be conceived: and to be more ſuccinct, let us conſider it only in the Harmony of a Lute toucht by a Maſter of that art: You will ask me, How it is poſſible I ſhould conceive a thing ſo far off me, that I cannot ſee? Is it that a ſpongeous matter goes out of my ears, to incloſe that Muſick, and ſo bring it back? or doth that Player or Muſitian engender another of the like ſpecies, and another Lute in little, which like an Eccho, hath order to recant the ſame Ayrs unto me? No: But this Miracle proceeds, that the ſtring being

drawn, ſtrikes thoſe little Bodies of the which Ayr is compoſed, into my Brain, and theſe little corporal Nothings, do ſweetly pierce it; ſo that according as the ſtring is ſtretcht, the ſound is high, becauſe it ſtrikes the Atoms the more vigorouſly; and the Organ thus penetrated, furniſheth our fancy with wherewithal to frame a picture: if too little, it happens that our memory not yet having finiſhed its Image, we are conſtrained to repeat to it the ſame ſound, to the end that of the Materials which furniſhed it, as for example, the meaſures of a *Saraband*, it may take enough to finiſh the Image of that *Saraband*. But this operation is nothing ſo marvellous as the others, by which by the help of the ſame Organ, we are ſometimes ſtirred up to joy, or Choler, *&c.*

Which is done, when in that motion thoſe little Bodies meet with others in us, ſtirred up in the ſame manner, or which are ſuſceptible by their

their own Figure of the like emotions; for then the Newcomers excite their Landlords to move as they do: and thus when a violent Air meets with the Fire of our Blood, it inclines it to a violent motion, and animates it to an outward courſe, which we call ardor of courage, or of the mind. If the ſound be ſweeter, and that it can raiſe but a leſs flame, more ſhaken by conducting it through our Nerves, Members, and Pores of our fleſh, which cauſeth that tickling we ſtile joy: thus it happens in the ebullution of the other Paſſions, which will according as thoſe little Bodies are flung more or leſs violently upon us, according to the motion they receive by the rencountre of other motions, and according as they find movable matter about us: thus much for hearing.

The demonſtration of the Touch, I think is not more difficult; when we conceive that from all palpable matters there is a perpetual emiſſion

of thoſe little Bodies; and according as we touch it, there is more evaporated, becauſe we preſs them from the ſubject, as water from a ſpunge: the hard make the Organ ſenſible of their ſolidity; the ſupple, of their ſoftneſs, the rugged, *&c.* To prove which, we cannot but cunningly feel with hands uſed, or hardened in labour, becauſe of the thickneſs of the skin, which being no longer porous, nor animated, hardly tranſmits theſe Atoms from the matter. May be ſome would fain know where the Organ of Touching reſides: for my part, I beleeve that it is ſpread through all the ſuperficies of the body, ſince we feel in each part: yet imagine that we diſtinguiſh quicker, by how much we feel nearer the head, which we may experience when with cloſed eyes we handle any thing; for we more eaſily gueſs at it, then if we had felt it with our hinder-feet; which happens that our skin being all over ſieve-like, in little

holes,

holes, our Nerves which are a matter no closer, lose in the way a great many of those little Atoms, by the little holes of their contexture, before their arrival to the Brain, the period of their Voyage. Now I must speak of Smelling, and the Taste.

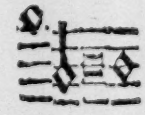
Pray tell me, when I taste a fruit, is it not because the heat of my mouth melts it ? Confess then, that being there is salt in a Pear, and that the dissolution having divided it into little Bodies of another Figure then that which composeth the taste or savour of an Apple, they must pierce our Palat in a different manner; in the same sort as the wound made by a Pike, is not like that which a Bullet suddenly makes me suffer ; and as that Pistol-bullet makes me suffer another pain then a slug of steel. Of the Smelling I have nothing to say , since your Philosophers themselves confess, that it is framed by a continual

emission

emiſſion of little Bodies. But I will proceed upon this principle, to explicate the Creation, Harmony, and Influence of the Cœleſtial Globes, with the immovable variety of Meteors.

He was going to continue, when our old Landlord entred, who adverтiſed us, that it was time to goe to reſt; he brought chriſtals full of Gloworms, to light the Parlour; but as theſe little inſect fires loſe their light, when they are not newly gathered, theſe being ten days old, did hardly do us any ſervice. My Spirit waited not till the company was accommodated, but went up to his ſtudy, and ſtraight deſcended with two bowls of fire, ſo gliſtering, that we all wondered he did not burn his fingers.

Theſe incombuſtible torches (ſaid he) will better light us, then theſe bundles of worms; they are Rays of the Sun which I have purged of their heat, otherwiſe the corraſive qualities of

of the fire, would have offended your ſight, in dazling your eyes; I have fixt their light, & have incloſed it in theſe tranſparent Bowls which I hold: this ought not much to aſtoniſh you, for it is no harder for me which am born in the Sun, to condenſe his Beams, which are the duſt of that World, then for you to gather together the Atoms of the pulverized earth of this World: whereupon our Landlord ſent a ſervant to conduct our Philoſopher, becauſe it was night, with a dozen Globes of Gloworms hung at their four feet; for us, that is, my Preceptor and my ſelf, we lay by the order of the Phyſiognomiſt; he put me that night in a Chamber of Violets, and Lilies, and I was tickled according to the cuſtome; and in the morning I ſaw my Spirit come in, who ſaid, he came from the Palace  where one of the Queens Maids of Honour had ſent for him, to enquire after me, proteſting, that ſhe

ſtill

ſtill continued in the ſame deſign of keeping her word, that is, ſhe ſhould willingly follow me where I pleas'd to carry her into the other World; which much edified me, when I found that the chiefeſt motion was to become a Chriſtian; ſo that I have promiſed her to aid her in all her deſigns with all my power, and for that effect to invent a Machine, able to hold 2 or 3 perſons, into which this day you may mount. I will ſeriouſly apply my ſelf to this enterpriſe; wherefore to divert you in the mean time, here is a Book, which I leave you; I brought it from my native Country, and it is intitled, *The State and Empire of the Sun*, with an addition, *Of the Hiſtory of the Spark*; I alſo give you this, which I eſteem much more; it is the great work of the Philoſophers, which one of the greateſt Wits in the Sun compoſed: He proves herein, that all things are true, and declares the manner of uniting Phyſically all contradictories; as for example,

ample, that white is black, and black is white; that one may be, and not be at the ſame time; that there may be a mountain without a valley, and that nothing is ſomething; and that all things that are, are not. But note, that he proves alſo, unheard-of Paradoxes, without any Captions, or Sophiſtical Reaſon. When you are weary of reading, you may walk, or entertain your ſelf with the ſon of the houſe; his wit is very charming, and all that I diſlike in him is, that he is a little impious; if he chance to ſcandalize you, or by ſome Argument to ſhake your faith, doe not fail preſently to come and propoſe it to me, and I will reſolve your difficulties; whereas another would bid you break company. But as he is extreamly vain, I am ſure he will take that flight for a defeat; and he would beleeve your faith unreaſonable, if you ſhould refuſe to hear his. He left me (ſaying ſo,) but he was ſcarce gone out, when I began

to conſider my Books and their boxes, that is, their coverings, which ſeem'd to me admirable, becauſe of their richneſs; the one was cut of a ſingle Diamond, without compariſon more luſtrous then ours; and the ſecond ſeem'd a monſtrous Pearl cleft in two: my *Spirit* had tranſlated theſe books into the Language of that World; but becauſe I have known of their Print, I will explicate to you the faſhion of theſe two Volumes.

At the opening of the Box, I found in one of them ſomething of Metal, almoſt like our Watches, full of little ſprings, and almoſt imperceptible Machines: 'tis true, it is a Book, but a Miraculous one, which hath neither leaves nor letters. In fine, it is a Book, wherein to learn any thing, the eyes are altogether unneceſſary, and the ears are only to be uſed. When any one then hath a mind to read in it, he winds up with a great many little Springs this Machine, then he turns the needle upon

on the Chapter he intends to peruſe; and ſtraight, as from the mouth of a man, or ſome Muſical inſtrument, there iſſueth forth diſtinct and different ſounds, which the men of quality make uſe of in the Moon for the expreſſion of their thoughts. When I have ſince reflected upon this miraculous invention, I no longer wondered, that the young men of that Countrey were more knowing at ſixteen or eighteen yeers old, then the gray beards of our Climate; for knowing how to read as ſoon as ſpeak, they are never without Lectures in their Chambers, their walks, the town, or travelling; they may have in their pockets or at their girdles, thirty of theſe Books, where they need but wind up a ſpring to hear a whole Chapter, and ſo more if they have a mind to hear the Book quite through; ſo that you continually poſſeſs the company of all the great men, living and dead, who entertain you with living voices. This

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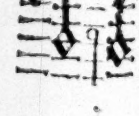
preſent occupied me about an hour; and in fine, having hung them like a pair of pendants, I went a walking; but I was hardly at the end of the ſtreet, when I met a multitude of people very melancholy.

Four of them carried upon their ſhoulders a thing like a hearſe covered with black; I enquired of one what that Convoy like a Funeral pomp of my Country meant; he anſwered me, that that naughty  ſo named of the people, for a fall he had juſtly received upon his right knee, who being convicted of envy and ingratitude, was deceas'd the day before, and that the Parliament had condemned him above twenty years ago to die in his bed, and to be after his death buried in the ground. I began to laugh at this anſwer; and he asking me why? why, you amaze me, ſaid I, that what we count a bleſſing in our World, as a long life, a peaceable death, and an honourable Sepulture,

ture, ſhould ſerve in this World for an exemplary puniſhment. Why do you, ſays this man, take burial for ſo precious a thing? Good God! the meer imagination to have, though dead, a cloath laid upon ones face, and upon that a Pike thick of earth, makes me hardly fetch my breath: this miſerable man whom you here ſee carried, beſides the infamy of being caſt into a pit, was condemned to be aſſiſted with 150 of his friends, and an expreſs command impoſed upon them, for loving an envious and ungrateful man, to appear with a ſad countenance at his Funeral; and if the Judges had not been merciful, in imputing part of his crime to his want of Wit, they had been ordained to have cry'd: here we burn all but criminals, which is really a very reaſonable and decent cuſtome; for we beleeve, that the fire having ſeparated the pure from the impure, the heat aſſembles ſympathetically the Natural heat which

compoſed the Soul, and gives it more force to mount, till arriving into ſome Star, the World of People more material then us, and more intellectual, becauſe that their temper ought to anſwer and participate to the pureneſs of the Globe they inhabit.

Neither is this our fineſt way of burial; for when one of our Philoſopher arrives to an age wherein he finds his Wit decay, and the Ice of his years to chill the motions of his Soul, he aſſembles his friends at a ſumptuous Banquet; then having expounded the motives which make him reſolve to take leave of Nature, and the ſmall hopes he hath of adding any thing to his great Works; they either are gracious to him, that is to ſay, they permit him to die, or they ſeverely command him to live. But when by plurality of voices, they have left his life at his own diſpoſing, he advertiſeth his deareſt friends of the time and place. Theſe

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purge and abſtain from eating four and twenty hours, then being come to the houſe of the Wiſe-man, and having ſacrificed to the Sun, they enter the Chamber of the *Generoſo*, who waits their coming, upon a bed of State; each one embraceth him; and when it comes to his turn whom he moſt affects, after having tenderly embraced, leaning upon him, he joyns his mouth to his, and with his right hand ſheaths the prepared dagger in his breaſt: his friend parts not his lips from his, till he find him expired; then drawing the ſteel from his boſome, and cloſing with his mouth the wound, he ſwallows his blood till a ſecond ſucceed him; then a third, then a fourth, and ſo all the company; and four or five hours after, they bring each of them a wench of ſixteen or ſeventeen years old; and during three or four dayes, whilſt they are taſting the pleaſures of love, they feed upon nothing but the fleſh of the deceaſed, which they eat raw,

to the end, that if of an hundred imbracements any thing be born, they may be aſſured that their friend is revived.

I interrupted this Diſcourſe, ſaying to him that made it, that this manner of doing had ſome reſemblance with the faſhion of our Climate : ſo I continued my walk ſo long, that when I came back, dinner had been ready two hours : they askt me, why I came ſo late ? It is not my fault, ſaid I to the Cook that complained, for I enquired many times in the ſtreets what a Clock it was, but they made me no anſwer, only opened their mouths, ſhut their teeth, and held their faces awry.

Why, cry'd out all the company, Do you not know that by that they ſhew'd you what a Clock it was ? 'Faith, ſaid I, they might have held their long Noſes in the Sun long enough, before I underſtood them. It is a commodity, anſwered they, which

which ſerves them in ſtead of a Watch; for of their Teeth they make ſo true a Dial, that when they will inſtruct any one in the hour of the day, they open their Lips, and the ſhadow of their Noſes, like a *Gnomon*, denotes the queſtioned minute. Now that you may know why in this Countrey they have all great Noſes, aſſoon as the woman is brought to bed, the Matrones carry immediately the Childe to the *Maſter of the Seminary*; and juſt at the end of the yeer, thoſe of experience being aſſembled, if their noſes prove ſhorter then a certain meaſure in the *Syndick*, he is judged *Camas*, and put into the hands of ſome who geld them. You will ask me the cauſe of this barbarouſneſs, and how it coms to paſs, that we who eſteem Virginity a crime, ſhould ordain forced continence? But know, that we did it, after having obſerved for thirty ages, that a great Noſe denotes a wiſe man, courteous, affable, gene-

rous, liberal, and that a little one is a ſign of the contrary; wherefore of flat noſes we make Eunuchs, becauſe the Republick had rather have no children, then children like them: he was yet a ſpeaking, when I ſaw a man enter ſtark naked; I preſently ſat down and covered my ſelf to ſalute him; for thoſe are the marks of the greateſt reſpects you can teſtifie in that Countrey: This Kingdom, ſays he, deſires before you return into your world, to advertiſe the Magiſtrates, becauſe that a Mathematician comes now from promiſing the Councel, that if when you are returned home, you will make a certain Machine that he'll teach you, he will attract your Globe, and joyn it to this; which I promiſed to perform. I beſeech you (ſaid I to my Landlord when the other was gone) to tell me, why this Meſſenger wore about him the Privy-Parts in braſs, which I had often ſeen when I was caged, but never asked what they

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were for, becauſe I was always invironed by the Queens women, whom I feared to offend, if I had in their preſence begun ſo groſs a diſcourſe: ſo that he anſwered me in this manner; The females here, no more then the males are ingrateful enough to bluſh at the ſight of that which forged them; and Virgins are not aſhamed to love the onely thing upon us, which is the greateſt memorial of nature, prickt thereunto by an itching zeal: know then, that the Scarf wherewith this man is honoured, on which hangeth the delightfulleſt Member of mankinde, is the Symbole of a Gentleman, and the mark to diſtinguiſh the Noble from the ignoble: this Paradox ſeemed ſo extragavant, that I could not forbear to laugh. This Cuſtome ſeems very extraordinary to me; for in our World the mark of Gentility is to wear a Sword. Why, my dear little man, ſaid my Hoſt, are the great ones of your Countrey mad, to make

a Parade of an inſtrument which denotes a Butcher, and which is forged but for our Ruine , and in fine, the ſworn Enemy of all living Creatures ; and on the other ſide,to hide an inſtrument without which we ſhould be in the rank of what is not the *Prometheus* of each Animal, and the conſtant repairer of Natures feebleneſs ? Unhappy Country! where the marks of Generation are ignominious, and thoſe of deſtruction honourable ; and in the mean mean time you call theſe members the ſhameful parts, as if there were any thing more glorious, then the beſtowing of life, or more infamous then the depriving thereof. During all this Diſcourſe, we ſtill continued our dinner; which having finiſht,we went into the garden to take the Air; and there taking an occaſion to ſpeak of Generation and Conception, he ſaid to me,

You muſt know, that the Earth being converted to a tree, that tree

to a hog, and that hog to a man; we muſt beleeve all beings in Nature tend to the moſt perfect, and that they aſpire to become man, that Eſſence being the Period, as the beſt mixture, and the beſt imaginable in this World; ſince it is that which joyns life with Reaſon, all which none but a Pedantick Coxcomb will deny, being we ſee that a Plum-tree, by the heat of its germ, as by a mouth, ſucks and digeſts the ſod that invirons it; that a hog devours the fruit thereof, and converts it to a part of himſelf, and a man eating this hog, warms again this dead fleſh, joyns it to his own, and thereby revives the Animal under another ſpecies: ſo that this man you ſee, may be was threeſcore yeers agoe, a turf in my Garden; which is the more probable, becauſe that the *Metempſicous* opinion of *Pythagoras*, ſuſtained by ſo many great men, is likely to have come to our ears, only to oblige us to ſearch out the truth: as

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in effect we have found, that all things that are, feel, or vegetate; and that in fine, when all matter is arrived to that Period which is its perfection, it descends and returns to its inanity, to reach the same parts again. I descended very well satisfied into the garden, and I began to tell my Companion what our young Master had taught me, when the Physiognomist arrived to lead us to supper, and afterwards to rest.

In the morning assoon as I wak'd, I went to call up my Antagonist: It is (said I, in accosting him) as great a miracle to finde a great Wit like yours buried in sleep, as to see fire without action. He smil'd at this ill Complement: But cry'd he, (with a Cholerick kinde of love) Will you never leave these fabulous terms? Know, that these names defame the name of a Philosopher; and as the Wise man sees nothing in the World but what he conceives, and judgeth may be conceived, he ought

to abhor all thoſe expreſſions of prodigies and events of Nature, which ſtupid puppeys have invented to excuſe the weakneſs of their underſtanding.

I thought then I was bound in Conſcience to take up the diſconrſe, that I might rectifie his opinion. Though you be, reply'd I, very obſtinate in your Tenents, yet I have plainly ſeen things ſupernatural come to paſs. You ſay ſo, continued he, but you know not that the force of the imagination is able to cure all Diſeaſes you entitle by the name of ſupernatural; by reaſon of a certain natural Balm, containing all the contrary qualities to each Diſeaſe that moleſts us, which arrives when our imagination advertized by pain, preſently ſeeks out the particular remedy for the ill. For which reaſon a learned Phyſician of your World counſels the Patient rather to take an ignorant Doctor that he doth beleeve otherwiſe, then a learned one,

whom

whom he ſhall beleeve ignorant; becauſe he thought that our imagination labouring our Cure, if it have Medicines to help it, may effect its deſign; But that the beſt Remedies were in vain without the help of imagination: Do you wonder, that the firſt men of your World lived ſo long without skill in Phyſick? No: And what do you think was the reaſon, that their Nature was yet in its force, and that Univerſal Balm not yet diſſipated, by the Drugs wherewith your Phyſicians now conſume you? needing as then nothing to regain your health, but ſtrong wiſhes to that effect, and imaginations that you were cured. And ſo their vigorous fancies plunging their ſelves into that Vital Oyl, did attract the Elixir; and applying the Active to the Paſſive, they found themſelves as well as before, almoſt in the twinkling of an eye; which in deſpight of Natures depravation, is ſeen now a dayes, though I muſt confeſs but ſeldome:

dome : But the vulgar call it a Miracle, whereof for my part, I believe nothing ; and I ground my ſelf upon ſomething more, then that wherewithal theſe Doctors are cozened , that it is ſo hard to be done : For I will ask them, he that is recovered of a deſperate Fever , did heartily wiſh, it is likely, in the time of his ſickneſs, to be cur'd, and may be made vows to that effect, ſo that neceſſarily he muſt have died, remained ſick, or be cured ; if he had died, they would have ſaid that the Heavens had put a period to his pains ; nay, and according to the Deceaſed his prayers, they would have ſaid, he had been cured of all Diſeaſes : if he had remained infirm, they would have ſaid, he wanted faith : But becauſe he is cured, they ſtraight cry, that it is a viſible Miracle. Is it not likelyer, that fancy, being excited by the violent deſires of health, hath done its operation ? for, yeeld that he ſcap'd, why muſt it be a miracle ? ſince

ſince we ſee many people who had made as large vows, die miſerably with all their promiſes.

But at leaſt, ſaid I, if what you ſay of this Balm be true, it is a ſign of the diſcuſſive faculty of the Soul, ſince without uſing the inſtruments of our Reaſon, without relying on the conjunction of our Will, ſhe acts of her ſelf, by applying the Active to the Paſſive, as if ſhe was ſeparated from us: then if being ſeparated from us, ſhe is reaſonable, ſhe muſt neceſſarily be ſpiritual; and if you confeſs her ſpiritual, I conclude her immortal, ſince death happens to the Animal, but by the change of forms, of which onely matter is capable. The young man then gracefully placing himſelf upon his bed, and making me ſit down, diſcours'd after this manner: For the Souls of Beaſts which are corporeal, I do not wonder they die, ſince they are compoſed harmonically of four qualities, a force or vigour of blood,

blood, and a Proportion of Organs well converted; but I much wonder that ours, being intellectual, incorporeal, and immortal, ſhould be forced to diſlodge by the ſame cauſe, that makes that of a Beaſt periſh: Hath he contracted with our bodies, that when they received a thruſt through the heart, or a Bullet-ſhot into their Brains, or through their bulk, ſhe ſhould then quit her manſion houſe?

And if this Soul be ſpiritual and ſubſiſtent of its ſelf, ſo reaſonable, that ſhe is as capable of intelligence being ſeparated from us, as joyned to our maſs; Why cannot blinde men, born with all thoſe lively advantages of an intellectual Soul, imagine what ſeeing is? As if, becauſe they are not deprived thereof, by the death of all their Senſes; why then I cannot make uſe of my right hand, becauſe I have a left. ------. And in fine, to make a juſt compariſon, and what will deſtroy all you

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can ſay ; I will content my ſelf to lay before you the example of a Painter, who cannot work without his Pencil ; the Soul is the ſame deprived of Corporeal ſenſes , ----. Yes, but anſwered he, -----.

But yet they will have it, that the Soul which can but imperfectly act, having loſt one of her tools in the courſe of life, can hereafter act with perfection, when after our deceaſe ſhe hath loſt them all : yet you will tell me, that ſhe hath no need of thoſe inſtruments to perform her functions. I'll anſwer you, that the Hoſpital of blinde men ought to be extirpated for counterfeits. He would have continued in theſe impertinent Arguments, when I cloſed his mouth by praying him to leave them off, as he did, for fear of quarrelling, for he perceived I began to grow warm ; after which he went away, and left me admiring the people of that World, in whom amongſt the meaneſt ſort ſo much natural wit is

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found, whereas thoſe of ours have ſo little, and which coſts them ſo dear. But at laſt the love of my Countrey looſened me from the deſire and thoughts I had of ſtaying there ; I thought upon nothing now but my departure : but I ſaw ſo much impoſſibility in it, that I became very melancholy. Which my Spirit preſently perceived; and having askt me the reaſon, why I was not as I uſed to be, I freely diſcloſed the cauſe of my ill humor ; but he made me ſuch fair promiſes of my return, that I wholly relyed upon him : I ſent word thereof to the Council, who ſtraight ſent for me, and made me ſwear, that I would rehearſe here the things I had ſeeen there : after which, my Paſports were drawn ; and my Spirit having furniſhed himſelf with neceſſaries for ſo long a voyage, askt me in what part of my Countrey I would land : I anſwered him, that moſt of the young

Gentlemen of *Paris*, do once in their life propoſe to themſelves a voyage to *Rome*, imagining that after that, there is nothing worth doing or ſeeing; and I begg'd of him that I might imitate them : but added I, in what Machine ſhall we perform this journey? and what directions do you think that Mathematician will give me, who talkt t'other day of joyning theſe two worlds together ? As for the Mathematician, ſaid he, do not trouble your ſelf, it is a man who promiſes much, and doth nothing; and for the Machine which ſhall carry you back, it ſhall be the ſame, which brought you to the Court : how ? ſaid I, will the Air become as ſolid as the ſand, to faſten your ſteps ? I can hardly beleeve that. And it is much, ſaid he, that you beleeve, and that you do not beleeve ; and pray why ſhould the Witches of your Countrey, who march in the Air, and conduct whole

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Armies of Hail, Snow, Rain, and other ſuch ſtuffe from one Province to another, have more Power then we ? I beſeech you, be a little more credulous in favour of me. It is true, ſaid I, that I have received from you ſo many favours, as well as *Socrates* and others, for whom you had ſo much friendſhip, that I ought to confide in you, as I do in abandoning my ſelf to your will with all my heart. I had no ſooner ſpoke this word, but a kinde of Whirlwind roſe; and holding me in his arms, he made me paſs without any incommodity, that great ſpace, (which our Aſtronomers ſpeak of, betwixt us and the Moon) in a day and a half : which made me know, that they lyed, who ſaid that a Milſtone would be 360. and ſo many yeers a falling from Heaven; ſince I was ſo ſmall a time in falling from the Globe of the Moon to this. In fine, at the beginning of the ſecond

day, I perceived I was neer the Earth, ſince I already diſtinguiſht *Europe* from *Africa*, and both from *Aſia*; when I ſmelt the Brimſtone which proceeded from a very high Mountain, which ſo incommodated me, that I ſwoon'd: I know not what happened to me afterwards, but when I came to my ſelf again, *I* found my ſelf entangled amongſt ſome Bryars upon the ſide of a hill, in the midſt of ſome ſhepherds that ſpake *Italian*: *I* knew not what was become of my Spirit, and *I* demanded of thoſe ſhepherds, if they had not ſeen him: at which words they made the ſign of the Croſs, and lookt upon me as if *I* had not been my ſelf; but telling them that *I* was a Chriſtian, and deſiring of them to conduct me to ſome reſting place, they brought me to a Village about a mile off; where *I* was ſcarce arrived, when all the Doggs of the Place, from the meaneſt Curs, to the great-

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eſt Maſtiffs, flew all upon me; and had certainly devoured me, if *I* had not found a houſe wherein *I* ſheltered my ſelf: but that did not hinder them to continue their Conventicles, ſo that the Maſter of the houſe began to look upon me with an ill eye; and *I* beleeve the ſcruple thoſe augurious people in ſuch kind of Accidents have, would have made this man have abandoned me to the fury of thoſe curſed Animals, if *I* had not bethought my ſelf, that the thing that made them ſo fierce after me, was the World from whence *I* came: for being accuſtomed to bark at the Moon, they ſmelt *I* came from thence, having the ſmell about me, as thoſe that come from Sea, ſmell of that briny Element. To purge me from that evil Air, *I* expoſed my ſelf upon a Tarras three or four hours together in the Sun; after which coming down, and the Doggs ſmelling no longer the dan-

dangerous influence which had created me their enemy, did no longer bark at me, but ſneakt home quietly. The next morning, *I* travelled for *Rome*, where *I* ſaw the Reliques of the Triumphs of ſome great men, paſt and preſent ; *I* admired the beautiful ruines, and the rich reparations made by the Moderns. *I*n fine, after having ſtaid there fifteen days in the Company of *Monſieur de Cyreno* my Cozen, who lent me money for my return ; *I* went to *Civita-Vecchia* aboard a Gally, which brought me to *Marſeilles*. During all this voyage, *I* thought upon nothing, but of that *I* had ſo lately made. *I* began the memorials of it then, and have ſince my return, put them as much in order, as ſickneſs (which made me keep my bed) would permit me: but foreſeeing that they would be the end of my ſtudies and troubles, to keep my word with the Council of that World, *I* did beg of *Monſieur le Bret*,

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my dearest and most inviolable friend, to put them forth in Print; with the History of the *Suns Republick*, and that of the *Spark*, if those that have stolen them from us, do render them unto him, as *I* do most earnestly conjure them to do.

FINIS.